

New pact will aid economy

BONN (JCN) — Israel and West Germany are reported to have signed a new agreement for economic co-operation between the two countries. The agreement is designed to foster private German investment in Israel and ways will also be sought to cut the present chronic trade deficit with West Germany.

An Israeli delegation, headed by Israel Foreign Minister and Deputy Prime Minister, Yigal Allon, flew into Bonn for talks devoted to increasing economic co-operation and also to the situation in the Middle East. The meeting was the first to be held by a mixed economic commission set up by the two governments.

In a speech at a dinner in honor of Allon, West German Foreign Minister Hans-Dietrich Genscher, said it was impossible for the two foreign ministers to stick to bilateral issues. They must, he said, concern themselves with the urgent need for peace in the Middle East, especially in view of the Lebanese civil war.

Genscher said he was especially pleased that leading Arab statesmen had said in Germany that they no longer questioned the existence of Israel. This, he said, should make it easier for Israel "to show goodwill and steer purposefully toward a comprehensive peace agreement." It was necessary, he added, for both sides to make concessions so that a settlement acceptable to everyone could be found.

West German newspapers have expressed their awareness of Israel's trade deficit and balance of payments problems and of the importance of Allon's visit. But they are cautious about the prospect of major results from these talks. One newspaper, the Munich *Sueddeutsche Zeitung*, wrote that Israel's desire for a credit of some \$600 million from an international banking consortium backed by West Germany and the rest of the Common Market countries, had run up against economic misgivings here, and political resistance in Britain and France.

Munich days are recalled in TV show

By A.J. ARNOLD

WINNIPEG —

Whatever the International Olympic Committee may decide about a memorial to the Israeli athletes who were slain as a result of the terrorist onslaught in Munich in 1972, the Canadian Broadcasting Corporation has already made certain that the remembrance of those victims will go beyond the Jewish community with programs on radio and TV.

On Saturday evening June 26 the Munich tragedy was appropriately commemorated with an hour-long documentary on *Rebound*, the national CBC radio sports program. The problem of trying to arrange a suitable memorial at the Montreal Olympics was discussed as part of an assessment of Israel's role in international athletics. It was made clear that political attacks as well as terrorism are being used against Israel in sports as in other areas. There is an effort currently underway to expel Israel from the Asian Games.

In the case of Taiwan, the position of the Canadian government is certainly valid. The particular incident however is one more example of why serious consideration should be given to a suggestion made by one of the Israelis interviewed on the *Rebound* program. He suggested that political nationalism at the Olympics might be counteracted if athletes did not have to compete as official representatives of their respective countries but rather as part of an international sports fraternity. This should at least be possible in individual competitions like most track and field events, swimming, gymnastics, weightlifting, fencing etc. It would surely be enough to highlight inter-country competition in team sports like soccer, baseball, basketball, rowing, etc.

On Thursday evening July 1, CBC-TV presented something of a "sleeper" program which proved to be an outstanding hour-and-a-half musical history of the Olympics. A company of talented young performers sang of the dreams and hopes of the athletes, of individuals who win, or lose, and of the triumphs and tragedies of past games.

A particularly moving number was *One Morning in Munich*, beautifully sung by Barbara Baskin. This was a dramatic song in remembrance of the Israeli athlete victims of 1972 and it was in fitting context with the entire show.

The Olympic musical and the *Rebound* Olympics documentary should be seen and heard again and people should ask for them. Toronto free-lance writer Diane Silverman did an excellent job of putting together the radio program.

As for the memorial program at the Montreal Olympics it is to be hoped that the Olympic committee as well as Canadian authorities responsible for the Games will recognize the importance of a public community-wide observance. And the song *One Morning in Munich* should be part of that memorial.

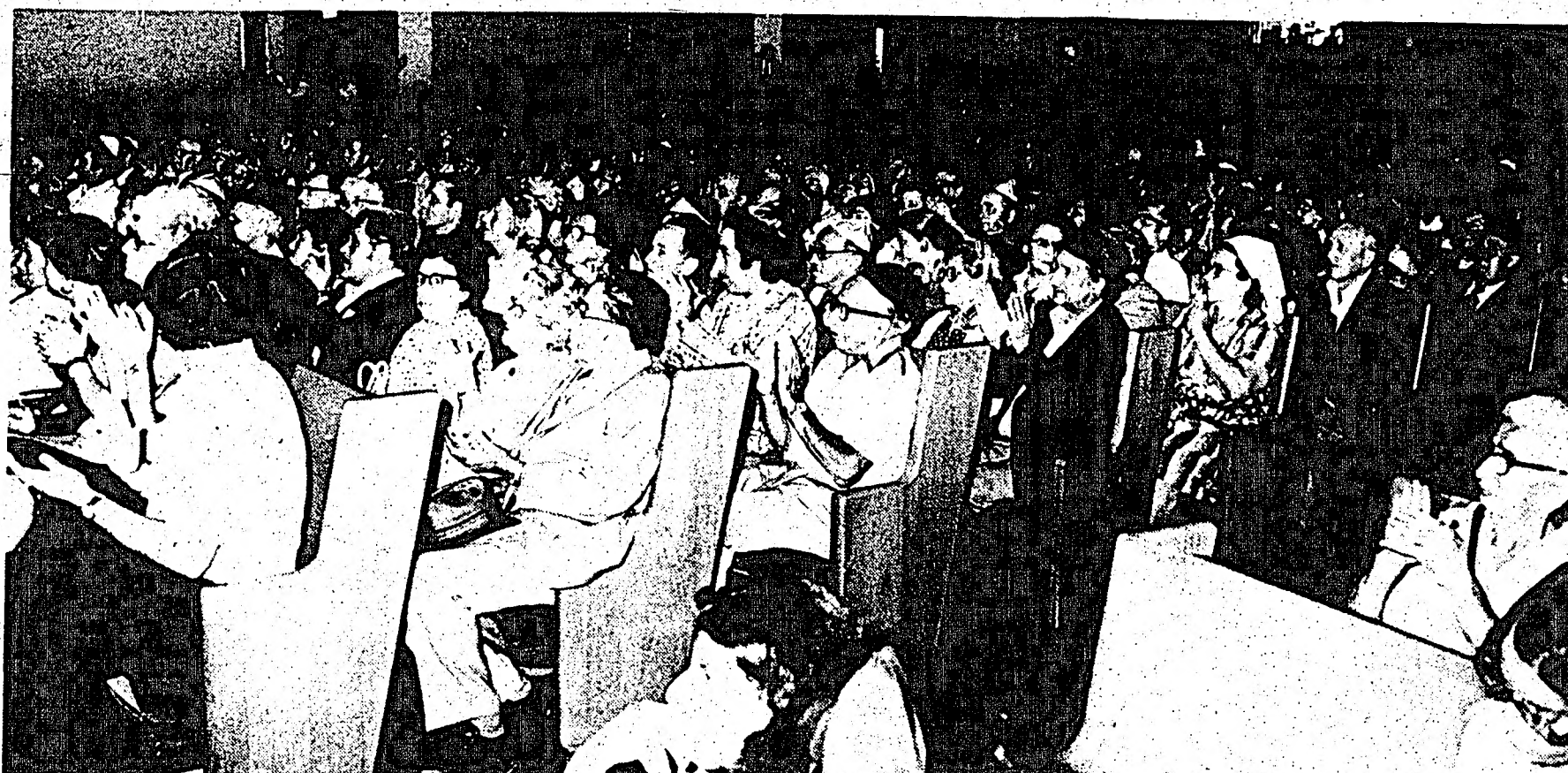
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"THE WORLD OWES US A DEBT"

Some of the 2,000 who attended service of thanksgiving at Beth Tzedec in celebration of saving of Israeli hostages. (See editorial Page 4.)

Rabbi says no longer will Jews allow themselves to be victims

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO — Close to 2,000 people, intoxicated by the bold command operation executed at Entebbe airport, applauded the dramatic Israeli rescue at an emotional thanksgiving celebration held in Beth Tzedec-Synagogue.

Community leaders addressing the Monday evening rally praised the Israeli

action as a deterrent to international terrorism and the entire crowd rose to endorse a resolution urging the Canadian government to prevent potential recrimination in the Security Council.

Unquestionably, for all assembled, the exploit had a sacred magical and legendary status. The heroes of the evening were the intrepid Zahal commandos, and their stalwart Israeli brothers. The villains were the seven "international thugs", abetted by the "maniacal buffoon" Ugandan President Idi Amin. And the message which brought spontaneous bursts of applause was the repeated theme "never again"; there can be no concessions to terrorism.

"No longer will Jews allow themselves to be put in the traditional role of victims," emphasized Beth Tzedec Rabbi Benjamin Friedberg. "Our answer is not an eye for an eye, but two eyes for one eye."

Describing the euphoria elicited by the startling event, he added: "The mood of uncertainty and doubt that has plagued us since the Yom Kippur War has melted

away into nothingness since Saturday night.

"It was an act of aggression," admitted the rabbi unabashedly, "an act of aggression against international gangsters — and we are proud of it."

Canadian Zionist Federation President Phil Givens commenting on the significance of the Israeli feat, called the Entebbe airport raid "as important as the parting of the Red Sea."

"The world owes Israel a debt," said the Liberal MPP. "Hijacking has been set back indefinitely for a long time to come." But, in a serious vein, he warned there will be repercussions. "Brace yourself, these things come very expensive."

The jubilant gathering reserved its standing ovations for the two other government representatives on the podium who praised the Israeli assault — Ontario Attorney General Roy McMurtry and St. Paul's MP John Roberts.

Personally related by the victory, McMurtry called the hostage drama "a courageous epic...a bold and brave rescue symbolic of the determination of Israel to survive, notwithstanding the

assault of international thugs."

Roberts, in glowing praise characteristic of the evening's speeches, described the Zahal expedition as "a flash of lightning that illuminated what had been a dark world."

The mood in the House of Commons, he noted, was one of pride. "There was a sense of delight, pleasure and joy that the 'good guys' and our 'guys' had won."

Joining in the 1½-hour long thanksgiving celebration were Canadian Jewish Congress President Sydney Harris, Zionist Organization of Canada President Rabbi David Monson and CZF Central Region President Max Shechter who called the weekend military venture "the best Bicentennial birthday present."

In addition to leaders of the Zionist family organizations, present on the dias were St. Clement's Anglican Church Rector Duncan Abraham and Archdeacon of York Arthur Brown.

Tempering their obvious delight, the crowd prayed in unison, reading from an appropriately significant psalm: "...Many nations be-

set me; Verily, in the name of the Lord I will overcome them."

The solemnity and elation of the evening rally, sponsored by the CZF, prompted pledges of \$15,000 worth of Bonds, according to Israel Bonds Executive Director James Senior. About half-a-dozen non-Jews have purchased from \$5,000 to \$8,000 in Bonds as a result of the drama in Uganda, he noted.

In the last two days, said Senior, the Bonds office has received over \$60,000 in cash, far more than we get in July or after a holiday. Last year at this time, he added, purchases reached \$10,000.

Meanwhile, in a press release, the Canada-Israel Committee warned that Israel faces "certain political massacre at the UN... Canadians have a special stake in this rescue operation," noted CIC Co-chairman Rabbi Gunther Plaut.

"For with the Olympic Games about to begin and resistance to terror now a national task, Israel's heroism has strengthened Canada's determination and dealt a severe blow to international outlaws."

No Olympic security guards coming from Israel: director

By JANICE ARNOLD

MONTREAL —

Li. Laurent Levis, public relations director for the Montreal Urban Community Police, called a report in The Globe and Mail by Lawrence Martin which quoted him as saying the Israeli Olympic delegation may bring its own security people, "absolutely false."

"Security is the responsibility of the Canadian forces. I told him (Martin) that we had not authorized any country to bring in their own police protection," Levis said.

Martin put forth the idea that security men may enter Canada under the guise of being "trainers" for the Israeli athletes. Levis said the qualifications of all delegates coming to Montreal are verified by Olympic organizers.

Henry S. Weiser, attaché to the Israeli Olympic team, said the athletes have confidence in the 16,000-member security network and pointed to the fact that no one can enter the country, let alone the Olympic Village, carrying arms. He said he personally feels there will be no trouble at the Games from terrorist groups.

A small uproar was created the day the Olympic Village was opened when three members of the Israeli delegation arrived unexpectedly carrying long bulky parcels. The three Israelis became indignant when police inspected their luggage.

Weiser, who accompanied the group, said it was simply the case that the full list of those entering the Village was missing. (The list was found two hours later.) He identified the three men as a transport expert, an armorer for fencing and an armorer for the shooting team.

Israel will be sending approximately 40 athletes to the 21st Olympiad, its largest team ever. They will compete in 10 events — soccer, fencing, judo, shooting, gymnastics, wrestling,

weightlifting, swimming, sailing (Flying Dutchman class) and track and field.

Highest hopes for a medal lie with Esther Roth, rated eighth in the world in women's 100-metre hurdles. The exact number will be determined in the days leading up to the opening of the Games July 17. The Israeli basketball team was eliminated in the pre-Olympic trials held in Hamilton last week.

The soccer team, the strongest produced by Israel yet, will play its opening game against Guatemala July 19 in Toronto and then in Montreal on June 21 and 23.

Weiser said there was little disappointment among the members of the Israeli delegation because of the International Olympic Committee's apparent refusal to commemorate the slain Munich athletes, at the Olympic site. The IOC's reasoning — as it was in 1948, when a minute's silence for the many athletes killed during World War II was denied — has been to stay away from politics.

"It is impossible to stage a memorial service at the Olympics."

Abella gets appointment to Ontario family court

TORONTO —

Rosalie Silberman Abella, 29, has become the youngest female appointee to the Ontario provincial court's family division, the attorney general announced last week.

Also the youngest person on the six-member Human Rights Commission, Mrs. Abella joins two other women and 37 men as a full-time provincial court judge. Her appointment takes effect Aug. 23.

A University of Toronto graduate, called to the bar in 1972, she serves as a mem-

ber of the Ontario Public Service Labor Relations Tribunal.

A well-known feminist leader, Mrs. Abella worked on a brief commissioned by the Federal Advisory Council on the Status of Women and is preparing a book on the legal rights of women in Canada.

She also acted as co-chairperson on the U of T's Academic Discipline Committee and taught a bar admission course, while also holding down a job as host of a weekly CITY-TV show called *You and Your Lawyer*.

Wild with joy, Israelis dance in city streets

By MARCIA KRETZMER
(Special to The CJN)

JERUSALEM —

It was like the Six Day War victory all over again — ecstatic, teeming crowds hugging each other and breaking into spontaneous dancing in the streets, the jubilant sound of the shofar broadcast to the knots of people huddled around their transistors at stores and at work, hoarse, but happy radio and television teams, conveying every mite of news to a people insatiable for details and a lone jet, writing over and over again, in limpid blue skies, "Kol Ha Kavod be Zahal" — all honor to the Israel defence forces.

This was how Israel celebrated the astounding feat carried out by a crack detachment of commandos who reached 3,500 kilometres away into hostile territories to bring its citizens home, pulling off, as Defence Minister Shimon Peres described it, "the most daring exploit in its history."

The news acted like a tonic on a country disillusioned by anti-Israel moves, weary of the mounting difficulties it faces at home and abroad and cynical about its politicians. Instead of the usual depressing items on the morning news, hundreds of thousands of Israelis cavorted out of bed clutching their transistors and bellowing the incredible news to tardier wakers in the house.

Over and over again the words "We needed this" could be heard. Dan Patir, press spokesman for Prime Minister Yitzhak Rabin, caught the general mood when he said: "This is how we would want to see ourselves. It recalls the finest days in our history."

First to hear about the feat were relatives of the hostages. Minister of Transport Gad Yaacobi telephoned to tell them of the success of the operation. While they were trying to digest this astounding piece of information, he called back to tell them they were to be taken to an airforce base to await their families.

Minutes later, evidently quite euphoric himself, Yaacobi telephoned yet again to add that the 8 a.m. briefing session, which had taken place every day for the past week, was called off as it was no longer necessary.

At the airforce base, a sea of clapping, cheering people bore flag — waving children aloft and broke into exuberant dancing. Women soldiers wept with emotion, and a solemn old man with side-locks, seated with perfect equilibrium on someone's shoulder blew the shofar.

At Ben Gurion Airport, bottles of champagne and brandy appeared like magic and were passed from hand to hand. When the prime minister and Foreign Minister Yigal Allon arrived, bodyguards tried in vain to hold back the cheering crowds. The excitement mounted to a crescendo as one by one the heavy Hercules aircraft lumbered to a halt and the heavy rear doors swung open.

In stark contrast to the pandemonium caused by the deliciously happy crowd, were the haggard faces of the rescued hostages, as they moved slowly out of the plane bewildered, incredulous, fatigued to the point of exhaustion, many unshaved and some of them bloody.

Then came the tears, the fierce silent embraces, the relief of pent-up emotion after a week's uncertainty and fear. For those who had survived the ordeal, the realization that it could all have turned out so differently was almost unbearable.

Many of those interviewed shortly after their arrival, were barely coherent. "It was like a dream, when Zahal arrived," declared 16-year-old Ada Lazerowitz ecstatically.

An unidentified woman whose husband had been wounded in the operation, was tearful and nervous. Biting her lower lip, she described the deterioration in the situation in Entebbe as the expiry time of the ultimatum drew near. "Terrorists had become very nervous and tense and we believed them capable of anything. An epidemic of vomiting and diarrhea had broken out among the hostages. We were treated by an Egyptian doctor who did what he could for us."

The released hostage continued: "I haven't the least idea what went on during the operation. I had been given a shot for the diarrhea and I was sound asleep. Suddenly, we were woken by light, shots and shouting. We couldn't believe that Zahal had come."

Asked if she saw Idi Amin, the woman responded: "He told us he had returned from the OAU conference to make sure we were not in danger, but we just didn't know. Sometimes he acted as though he were with us and sometimes as though he were with the terrorists. But generally his behavior towards us was impeccable."

"And I have no words to describe the French crew," she added with strong emotion. "They went through this with us as though they were Jews and Israelis."

In the early hours of the afternoon, Premier Rabin formally announced the mission's success to the Knesset and the nation. To an awed, hushed house already pondering



Tamara (left), and her mother Sally Elagin of Toronto, were among those on the hijacked Air France jet. They were interviewed by The CJN about their days of captivity in Uganda.

Torontonians tell of captivity

By GOLDA N. BERG

TORONTO —

Sally Elagin and her 27-year-old daughter Tamara, Australian residents of Toronto, boarded Air France flight 139 at Ben-Gurion Airport, 8:30 a.m., Sunday June 27. It was a last minute switch in plans which drew the two women into the eye of an international terrorist whirlwind drama focussed on a small airport near Kampala, Uganda.

The plane's destination was Paris where the mother and daughter were to vacation on an Israeli holiday; plans to travel to Zurich had been laid aside. At a short stop in Athens, passengers boarded the aircraft without traditional security precautions — an electrician's strike prevented repairs on a mechanical defect in electronic detection equipment.

The rest of the bizarre episode of Flight 139 and its unparalleled climactic finish is already a chapter in Israeli folklore.

Mrs. Elagin and Tamara, tired yet relaxed after a tense 26-hour, mid-air scenario followed by four days of confinement at Entebbe, reflected calmly with an air of disbelief about their ordeal. They were among 101 hostages released a week ago Thursday by seven pro-Palestinian hijackers.

At home, Mrs. Elagin's husband Michael, her daughter Lili and son-in-law Lewis Levendel, Associate Editor of The Canadian Jewish News, first heard of the fiasco when the women were freed.

"It hasn't even sunk in now," said Tamara, describing the Hollywood-style plot and her initially ambivalent attitude to her unwilling role in the drama. "At first I was infuriated, even with Israel. I didn't want to have anything to do with politics of the Mideast, ever." Her mood softened. "Now I think I'm even more attached to Israel."

Ten minutes out of Athens airport, the theatrics unfolded, she said. Screaming through the aisles, the four terrorists commandeered the

aircraft. Identifying themselves as the Che Guevara group of the Population Front for the Liberation of Palestine, the hijackers brandished guns, and grenades and placed explosives at the exit during landings.

The hijackers, later joined at Entebbe by three compatriots, were a mixed lot, said Tamara. Chief figure was an English-speaking German woman, around 30, "who was straight from the Gestapo and reminiscent of the Third Reich." The decision to land at Entebbe disheartened the passengers. "We knew how much Amin favored the Nazis," a d d e d Tamara.

But what of Ugandan complicity in the escape? "Ugandan officials met the terrorists and we could see them embracing," she said. "They had guns trained on us all the time. We thought they were acting in collaboration with the Palestinians. It never occurred to me that they were protecting us. They were reinforcements for the terrorists."

Although several hostages reported the government troops offered arms to the hijackers, the Elagins were not witness to the event. As for Idi Amin, he did show sympathy for the innocent victims although insisting Israel must comply with the terrorists' demands.

On the second day, the Palestinians along with the two German terrorists, escorted passengers with Israeli passports or dual citizenship into a separate area in the airport's central lounge. "It was our first taste of concentration camp existence," explained Tamara and the separation coupled with violent outbursts from the female German terrorist, shocked several passengers whose Nazi German experiences were still all too fresh in their minds.

While the next few days were spent in physical comfort, said the mother and daughter, the psychological tension was still present. "The Israelis," noted Tamara, "were pessimistic. They

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World News

Inject massive funds into South America

JERUSALEM (JTA) —

After years of concerned debate about the crisis situation in South American Jewry where intermarriage rates soar and Jewish identity languishes, the World Zionist Organization 18 months ago launched an extraordinary project seeking to stop the ebbing away of Jewish life on that continent.

Dubbed "The South America Program," the project involved most importantly the allocation of massive funds for the strengthening of Jewish education in South America. The late WZO Chairman Pinhas Sapir was keenly aware — as he often said publicly — that the fate of the weaker Diaspora communities depended more than anything else upon the education of the young generation.

The Department of Jewish Education in the Diaspora of the WZO, headed by Haim Finkelstein, was given \$3.5 million, for use over three years in addition to its regular annual budget with the specific purpose of investing the money in the survival of South American Jewry. Midway through the program progress results are still sketchy and piecemeal. But department officials are confident that the money is being well spent and the purpose of the program is being achieved in a large measure.

In Argentina, for example, despite the galloping inflation which puts Jewish schooling out of reach of many Jewish families the figures of Jewish school registrations have remained constant this year at around 21,000. This in itself is a most signal achievement, department officials explain, when the particularly adverse conditions of Argentina are taken into account.

"We saved Jewish education there literally at the last moment," these officials say. When the school year opened most parents found they simply could not afford to register their children at the Jewish schools, which receive little state aid and depend on community and world Jewish support.

The 21,000 figure seems perhaps small at first. But the officials explain that the widely-held concept that Argentina has close to half a million Jews is far off the mark. In fact, they say, the community numbers less than 300,000 Jews, and with a low average birthrate, the percentage who are of school age is probably lower than the normally accepted statistical rate of 20%.

Apart from the low birth rate, the Argentinian Jewish community has been depleted by emigration to Venezuela Mexico Costa Rica, Spain and Israel. According to unofficial reports tens of thousands of Argentine Jews have left in the last few years. Thus the 21,000 figure probably accounts for some two-thirds of the Jewish children in Argentina of school age, according to department experts.

Other Countries Assessed
In Chile and Uruguay, two other countries where the "South America Program" has been directed, the figures have risen by 100% this past year. In both Argentina and Uruguay the smaller and often far-flung Jewish communities have been in danger of attrition because they are inadequate to maintain, on their own, any form of Jewish schooling.

To remedy this, the WZO Education Department has set up boarding schools (with live-in facilities) in the major cities, to take in children from the provinces. The department also subsidizes the salaries of special "travelling teachers" who tour the outlying areas imparting knowledge to the young Jews.

At present there are only two department schlichim in Argentina. But funds from the "program" will hopefully enable another five to be sent out there this year from Israel. The schlichim concentrate in the main on training local Jewish teachers, rather than on working in the classrooms themselves.

In Mexico, the situation is entirely different. There the department has 30 schlichim working as teachers. Officials in Jerusalem explain that the Mexican community is so affluent that young men and women shun the teaching profession as not lucrative enough. In the hope of remedying this, the department has set up a special fund to which both the WZO and the local communities are to contribute with the aim of increasing the income of Jewish teachers.

Other aspects of the "South America Program" include: The brotherhood bridge, a scheme for South American children to spend the summer in the homes and schools of their Israeli contemporaries; teachers scholarships to enable outstanding local teachers to spend time at Israeli universities; and youth institutes which are study-and-leisure clubs set up in the major cities to serve young people who have missed out on a formal Jewish education.

The department helps finance these institutes, and sends lecturers and educational materials to bolster their activities. Six of the institutes are already flourishing in Argentina say department officials, and six more are planned there. Two have been set up in Uruguay.

Israelis wild with joy

Cont'd from Page 1

the fate of the casualties. Speaker of the House Yisrael Yishayahu recited the words of the 118th Psalm, words astounding in their appropriateness: "The Lord taketh my part against them that oppress me. Therefore will I see

my desire upon them that hate me... All nations encompassed me about, in the name of the Lord I cut them off..."

Even the acrimony and bitter divisions of the Israeli political scene were muted for a while. Opposition Leader

Menachem Begin announced soberly: "We are on different sides... doubtless there will be disputes between us again in this House, but now, I say with all my heart to you, prime minister, kol hakavod, all honor to you."

As the hectic and exciting day wore on, public prayers took place at the Western Wall and as night fell over the capital, fire crackers enlivened the darkness. The 200th anniversary of American independence was inevitably overshadowed by the news, but each event appeared to add a special significance to the other.

An awed American confided: "At first, I was kind of sorry I wasn't going to be home for July 4, but I wouldn't have missed this for anything. You guys must really be proud to be Israelis."

An old man interviewed in the street declared with fierce pride, "I enjoy every minute. I feel as though I'd won a million lot."

Zahal's daring has not made Israel's burden or problems vanish overnight, but for a brief grateful instant, it has allowed the people to share the fruits of victory, to bask in its achievement and for the first time in a long while to celebrate without restraint.

Olympic security tight

Cont'd from Page 1

Weiser continued: "Israel has been highlighted too much. There are eight or nine other nations whose safety is in jeopardy. What frame of mind can the Israeli athletes be in if continually reminded of the risks they face? I suppose if they were worried enough they would not come at all."

"Bud" Weiser, associated for many years with amateur sport in Montreal, was named Israeli Olympic attaché in October, 1974. He is a past-president of the YM-YWHA, the Montefiore Club and the Montreal Sportsmen's Association.

Meanwhile, over 100 prominent Canadians from a wide variety of fields have been confirmed as sponsors to the July 12 memorial ceremony for the 11 Israeli athletes killed at Munich.

The Comité d'Honneur, as it is known, includes

Bora Laskin, chief justice of the Supreme Court of Canada; federal cabinet minister Mitchell Sharp; Paul Godfrey, chairman of Metro Toronto; Montreal mayor Jean Drapeau, Dr. Charles Best, co-discoverer of insulin; R.F. Bennett, president of the Ford Motor Company of Canada; Premier Peter Lougheed of Alberta; Premier Frank Moores of Newfoundland, Premier Richard Hatfield of New Brunswick, William Mulholland, president of the Bank of Montreal; Jane Bigelow, mayor of London, Ont.; Albert Weeks, mayor of Windsor; Ian D. Sinclair, chairman of Canadian Pacific; former Montreal Canadiens Jean Beliveau and Maurice Richard, well-known sports writer Andy O'Brien, and CBC sportscaster Gordon Atkinson.

Widows of the slain Israeli athletes will attend as well as several Israeli representatives whom the Committee refuses to

name, for security reasons. "Fairly tight" security will prevail during the ceremony, said Steven Ain, assistant national-executive director of Canadian Jewish Congress and spokesman for the committee.

Prime Minister Trudeau will take part in the proceedings which will include the lowering of Israeli flags by 11 young people symbolizing the lives lost at Munich.

The program will be chaired by Rabbi Gunther Plaut, co-chairman of the Canada-Israel Committee.

Menorah put up at Mauthausen

MAUTHAUSEN (JCNIS):

A seven-branch Menorah commemorating the slaughter of six million Jews by the Nazis has been erected at the former Mauthausen concentration camp. It was unveiled by Nazi-hunter, Simon Wiesenthal, head of the Jewish Documentation Centre in Vienna, at a ceremony attended by representatives of the Austrian government. Six of the arms on the Menorah represent the six million who died, and the seventh, the eternal light.

In Vienna, a 40-page booklet entitled *Did Six Million Die*, has been distributed at the university. Produced by a group called New Right Action, the booklet describes the Nuremberg war crimes trials as illegal and claims that nobody exploited the war sufferings as much as the Jews. The booklet also states that there is "irrefutable" evidence that claims that six million Jews were murdered during World War II "lack the slightest foundation."

Nazi pamphlets flood Argentina

BUENOS AIRES (JTA) —

Nazi books and pamphlets are appearing more and more prominently on newstands here. The DAIA, the central representative body of Argentine Jewry, has met recently with high government and military officials to express its concern.

Although the material is presented as historical records, they do not disguise their pro-Nazi support. One series published by the Militia Publishing House has titles such as *The Lie of Auschwitz*, and *Judaism and Catholicism* which claim that the concentration camps

did not exist, that the gas chambers were invented by the Allies and that Hitler did not murder six million Jews. Hitler himself is pictured as a benevolent father-figure and the savior of Europe.

La Prensa, the influential conservative morning newspaper, said in an editorial that Nazi and fascist propaganda had not been banned under the law prohibiting the dissemination of ideas which could disrupt national unity and this does not help the government's reputation for political impartiality.

U.S. meat bill protects Jews from fraud

ST. LOUIS, Mo. (JTA) —

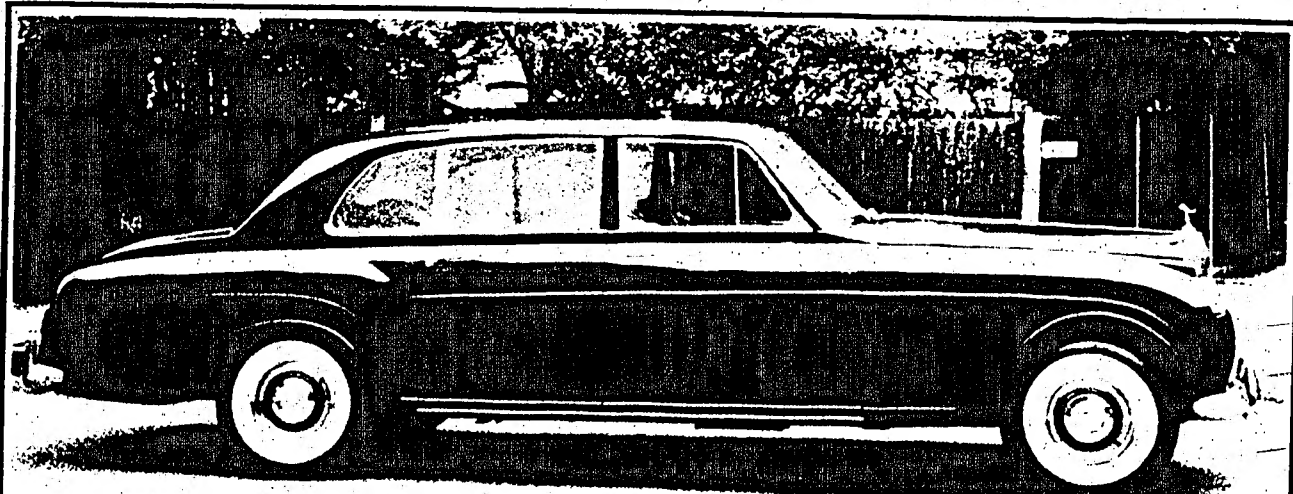
The United Orthodox Jewish Community of St. Louis has hailed a new kosher food bill designed to protect observant Jews from fraud in the sale of kosher meat and other kosher food items. The measure, introduced by Sen. Maurice Schecter and adopted at the 78th General Assembly of the Missouri Legislature, was just signed by Gov. Christopher S. Bond and takes effect Aug. 13.

It provides for a fine of not less than \$25 or more than \$500 or imprisonment for not less than 30 days or more than one year for offenders. According to Rabbi M.H. Eichenstein, chief rabbi of the Orthodox Community, the new law will replace a 1927 law that was vaguely written and difficult to enforce. The old law referred only to kosher meat and meat preparation and required kosher certification only for raw meat, poultry and delicatessen.

The new bill itemizes all products in addition to meat that require certification and thereby takes cognizance of the extensive kosher food industry that has developed since the original law. The law states that "food and food preparation to be kosher

has to be prepared under and of products sanctioned by the Orthodox Hebrew religious rules and requirements." Possession of non-kosher meat or non-kosher food in a business establishment that advertises kosher meat or food only is prima facie evidence of intent to defraud under the new law.

There are an estimated 60,000 Jews in St. Louis out of a total of 75,525 Jews in Missouri. There was no break-down of the number of Jews who observe Kashruth.



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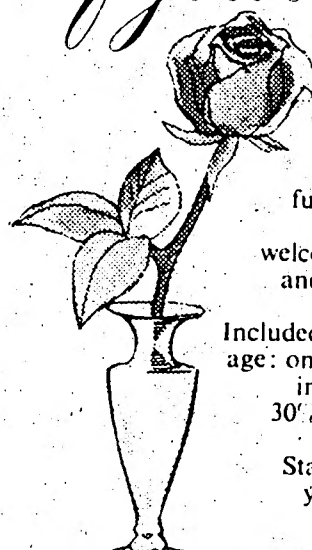
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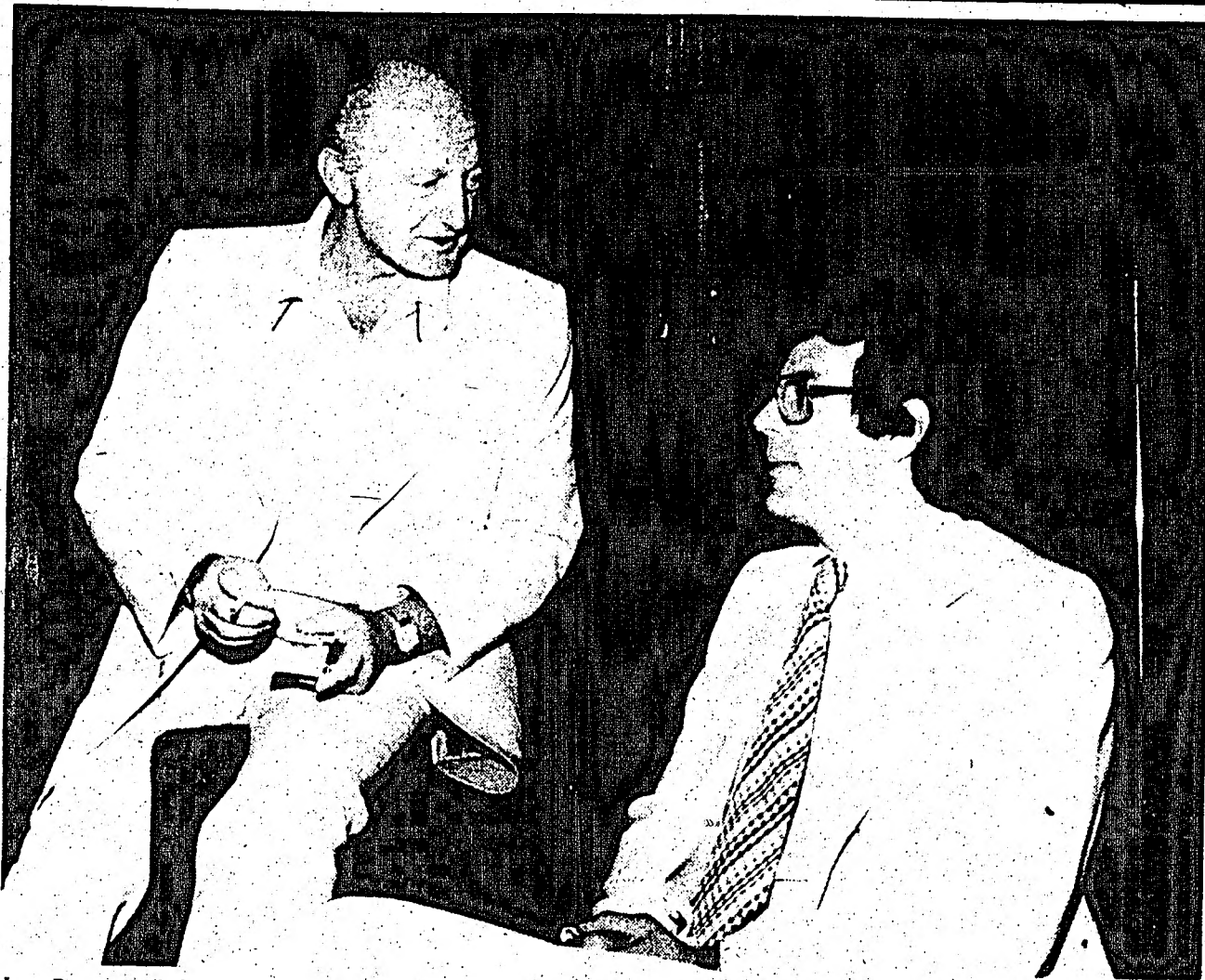
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Joe Berman (left), 1977 Toronto United Jewish Appeal campaign chairman, plans the drive with Allan Offman, campaign executive chairman, at recent evaluation. Berman offers new fund-raising ideas.

'Make public more aware of tax benefits of charity'

TORONTO —

How can you raise more money for charity? One way, says Joe Berman, chairman of the 1977 United Jewish Appeal, is to persuade the public to utilize more fully the tax benefits granted under the Income Tax Act.

The government allows charitable gifts up to 20% of income but as Berman points out, giving for charity is nowhere near the allowable limits.

In a submission to the Charities Study Group Concerning the Tax Treatment of Charities, Berman proposed that the government, over a period of 10 years, make mandatory the giving of the allowable 20% by every taxpayer to support charitable activities of his choosing.

Corporations would commence by giving 5% of profits for charity, "a not unreasonable figure," and let the shareholders designate what charities to support. By using the proxy mechanism, the shareholder could indicate, on a separate form, where he wants his portion of the profit to go — to the Salvation Army, the United Jewish Appeal or any other charity of his choosing. Offshore investors would also be required to give to Canadian charities.

Besides increasing greatly the amount of dollars raised for charity, such action would get more people involved in charitable efforts.

Berman is a firm believer in private charity and says it is far preferable then relying on government. Private charitable action, he says, "offers certain qualities which are indispensable to an enlightened and free society. Charitable institutions can provide diversity, free choice and competition. They can set standards and experiment in areas far too controversial for governmental bodies. They can fill vital gaps in publicly provided services and offer a means for citizen participation in social action."

Greater participation by the public in giving for charity "would be a step in the direction of decentralized decision-making in our society and the encouragement of diversity in the ways we achieve our social objectives," he says. "Allowing a citizen's dollar to be a direct vote for the relative priority of charitable activities provides a real testing ground of public evaluation of communal goals."

These proposals, Berman continues, are an attempt to limit the image

of multi-level government as a monolithic, paternalistic source of all welfare solutions, and maximize the role of private initiative as the sponsor as well as limiter of solutions to social ills.

He thinks his approach would create, particularly in the middle and upper income taxpayer groups, a vast few potential supporting constituency for charitable institutions, freeing the latter from the risk of undue dependence on the wealthy. "It would also stimulate the donation of charitable funds during one's lifetime rather than through testamentary dispositions."

By shifting a significant measure of spending power from the public to the private sector, Berman continues, sources of support for charitable activities would be diversified and the basis of support freed from unrelated political issues. This in turn would ensure the availability of a wider range of charitable resources in the community and minimize their attrition through unnecessary administrative overhead.

Furthermore, "reducing the force of the exercise of spending

power as a weapon in the conflicts between levels of government may facilitate their collaboration in attempts to establish a comprehensive framework of goals and objectives to serve as a basis for effective policy planning."

He emphasizes that the shift in responsibility for the funding of charitable services from the public to the private sector should be offset by a proportional decrease in an individual's tax burden.

Police were everywhere' at game

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON — Police were everywhere on the first day of the pre-Olympic basketball tournament at McMaster University. The last game of the day was between Israel and Brazil and they weren't taking any chances.

They were posted at all entrances, checking purses and bags, patrolling the campus and, inside the gym, stationed every few feet. They meant business.

By the end of the first week tension had relaxed somewhat and for the Israel-Iceland game, noticeably fewer policemen were on duty.

However, Asael Ben David, president of the Israeli Basketball Association and leader of the team, expressed complete satisfaction with all security arrangements. They were very well protected, he said, but at the same time "we have no feeling of being constantly followed."

As holder of the gold medal for basketball at the Asian Games of 1974 (they also came first in 1966), the Israelis should have automatically qualified for the Montreal Olympiad, but in practice they came within the European orbit. They took part in the European championships at Barcelona in 1973 and Belgrade in 1975 and rank between sixth and eighth among European teams.

"Our first two games here were against the two giants, Brazil and Czechoslovakia," team manager Amiram Shapira said. Nevertheless, their loss to

the much taller Brazilians was by a mere 4 points, 78-82. Considering their late arrival, due to the air strike, and that they had no chance for a practice session, they put up an impressive battle.

Enthusiastic support from a large contingent of Israelis, as well as many Hamilton and Toronto Jews, clapping in unison and shouting "hey, hey Israel!" and "lo latay, lo latay" (give it to them) no doubt spurred them on but subsequent games were less well attended. They won over Finland and Iceland but lost heavily to Czechoslovakia and Yugoslavia, and failed to gain entry into the Olympic finals.

The atmosphere at Brandon Hall, where all male teams and officials were housed, was friendly and relaxed despite the two policemen at the entrance and several more 'casually' strolling about. But no one without an official pass was allowed past the reception desk and for all the smiles and friendly banter, vigilance was constant. In addition, the Israelis also had their own security men posted on their floor.

They were happy, too, with all other arrangements. "We were very well treated," Ben David said. "We had good food, good rooms, the atmosphere is friendly. Even the weather was good!" Relations with other teams are excellent, including those from Poland, Bulgaria, Czechoslovakia and Yugoslavia.

"Basketball is like one big family with branches all over the world," explained Ben David, who has travelled extensively with the team. "In the

field of sports we feel no discrimination. It is a coming together of different people for friendly competition."

The only time there was trouble was a few years ago when the Russians refused to play in Israel. For that they were

suspended for two years by FIBA, the Federation of International Basketball Associations. At a recent conference in Brus-

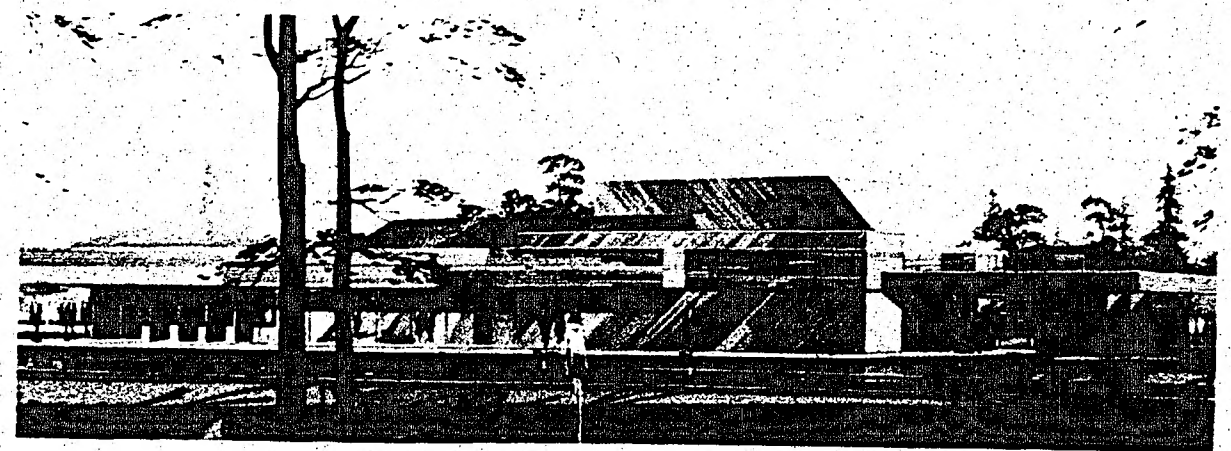
sels, Ben David said, all FIBA members had to agree to play all officially scheduled games or face suspension.

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UIA campaign for '76 launched by North Bay

NORTH BAY —

The 1976 United Jewish Appeal Campaign was launched in North Bay at a meeting held at the home of Chairman and Mrs. Ben Herman.

Alex Serota, chairman — Ontario Region of the United Jewish Appeal, addressed the community. Serota emphasized Israel's isolation in international political forums. He said the decline of democracy in the world makes Israel the Western bastion in the Middle East.

In the "gang-up" against her Israel refuses to be a sacrificial lamb, and the fight will continue on every front, politically and militarily, to sustain her independence and self-sufficiency. Serota added that Israel stands firm in keeping her doors open to any Jew who must



UIA's Alex Serota

or desires to come.

In order to sustain this policy, the financial aid of world Jewry must be increased so that human needs will adequately be provided for, he said.

The Jews of North Bay responded to his appeal with very significant increases in their gifts over the preceding year.

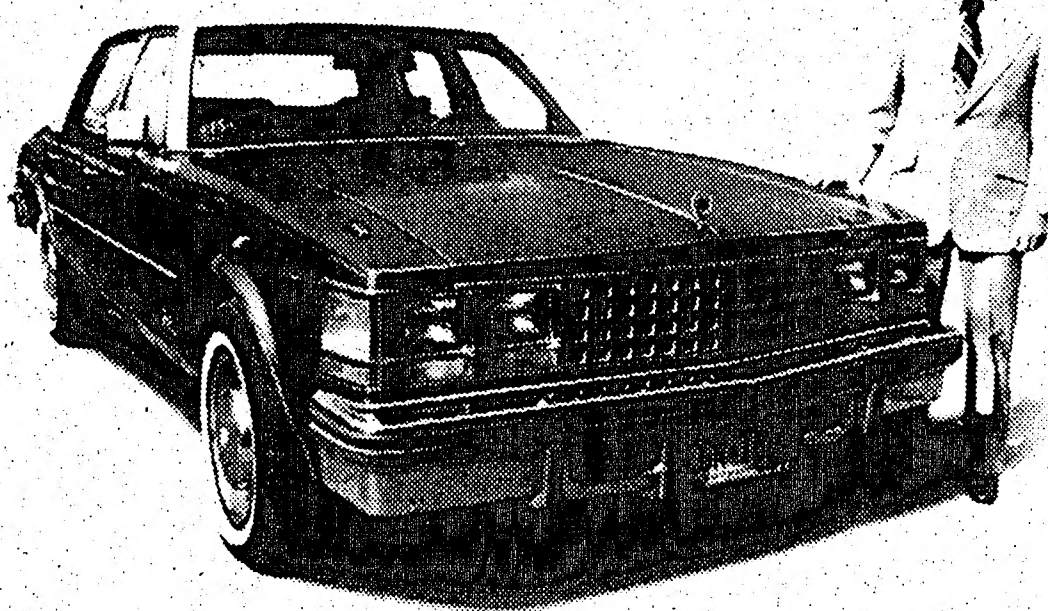
City of Haifa issues colorful pictorial map

HAIFA —

A colorful and comprehensive pictorial map of Haifa and northern Israel has been produced by the Haifa Tourism Development Association and is available without cost to travel offices.

This new publication titled, *Haifa-Israel's Undiscovered Jewel*, is available by writing to the Haifa Tourism Development Association, 10 Achad Haam Street, Haifa.

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Drama in Uganda

It was in the best tradition of a tense Hollywood thriller. The brilliant and utterly unthinkable Israeli commando raid into the heart of Africa to rescue more than 100 hostages held by Palestinian hijackers was a rare military feat, the stuff of a scintillating, improbable script.

No one in his right mind, perhaps not even a Hollywood producer, could have anticipated the sheer nerve, courage and vision displayed by the Israelis in launching a 4,800-mile roundtrip raid so fraught with dangers. And the precision with which the rescue mission was carried out left commentators gasping for words, and uplifted the spirits of the Israeli people as no other event since the euphoria of the Six Day War.

The amazing thing about it was its total surprise. Israel had earlier announced that she would not abide by her tough policy of refusing to negotiate with desperate hijackers. It was a decision which surprised no one, given the geographical locale — Entebbe Airport — and the pro-Palestinian sympathies of the country's ruler, Field Marshal Idi Amin.

Clearly, the Israelis outdid themselves by undertaking a mission for which they had so little notice. Drew Middleton, The New York Times' defence correspondent, described the raid as having "no precedent" in military history. Of course, Israel had an advantage. Having trained the Ugandan air force before President Amin abruptly broke diplomatic relations with Israel four years ago, the Israelis were familiar with practically every nook and cranny of the airport.

The raid evoked mixed reaction. Tass, speaking for the Soviets, predictably called it "the latest act of piracy by the Israeli military." And Egypt's foreign minister brazenly termed it as "Israeli aggression against Uganda reflecting the real terrorist face of the Zionist state."

Despite these one-sided judgments, Israel earned the admiration and gratitude of United Nations Secretary-General Kurt Waldheim and a host of Western leaders. Mr. Waldheim, denying that he had

characterized the raid as "a flagrant aggression", voiced satisfaction that it had been possible to save the beleaguered hostages. And Canadian External Affairs Minister Allan Rock said the rescue was a "remarkable feat that will be widely applauded as a serious setback for international terrorism." Significantly, Prime Minister Trudeau said he was in basic agreement with Mr. MacEachen's statement, raising hopes that Canada's Middle East policy will continue to be based on moral criteria.

Meanwhile in Washington, President Ford expressed "great satisfaction" that "a senseless act of terrorism" had been thwarted. The president's statement was not only a slap in the face of the hijackers and those who aid and abet them, but a sign of appreciation, congratulating the Israelis for having exacted revenge against the Popular Front for the Liberation of Palestine, which had also been involved in the murder of the U.S. ambassador to Lebanon.

In the wake of the lightning raid, President Amin requested an emergency meeting of the UN Security Council to discuss "Zionist aggression". But who but his friends and allies can take him seriously? He is not a beloved character. He has literally fed political opponents to the crocodiles, and praised Hitler for having killed Jews. Yet the ruler-for-life had the gall to say that he had been magnanimous in co-operating with the Palestinians. It had cost his country \$1,800 a day to feed and house the hostages, he declared. His hospitality is not appreciated.

Two main lessons can be drawn from the hijack drama. One, airlines must drastically improve their lax security procedures. The hijackers had no trouble smuggling arms aboard the Air France jet at Athens. Two, the civilized nations of the world must declare their unwillingness to deal with terrorists. To succumb to their demands is to encourage them.

Is Israel to be the only country with the guts to resist international terrorism?

CJC and publicity

We are sorry that the Canadian Jewish Congress is thinking of scuttling its Congress Bulletin periodical that has been its window on the world for many years. We also regret the dismissal of its national public relations person. We understand that these moves have been dictated by the need to trim the budget to the specifications provided.

We understand and sympathize with such draconian instructions. All kinds of enterprises today, whether communal, public, or private have been compelled to learn the meaning of budgetary cutbacks. We wonder, though, why this had to apply to as all-important an area in the Congress spectrum as its press office and monthly organ? The Canadian Jewish Congress is an agency to whom public relations is vital. It appears and speaks for the Jewish community in Ottawa, in Queens Park, in Quebec City and elsewhere. If its constituency is not kept informed of its actions, its visibility fades.

We have not at all times been impressed by the sense of public relations of our communal agencies and from time to time

haven't hesitated to express our critical view — not specifically of Congress, but of many communal organizations. But in our most critical mood, we never proposed what is tantamount to throwing the baby out with the bath water, which describes what is happening.

We understand that what is planned is a beefing up of the IOI bulletin. This move, in view, falls wide of the mark because of its format, because of its limited circulation (even expanding its run will not bring it to the mass circulation of 30,000), and because of the absence of illustrations and photography it simply is no substitute. It cannot carry in-depth articles and even if it does, format is all important. Hopefully, The Canadian Jewish News can fill part of the vacuum.

Sydney Harris, Congress national president, shortly after his election in 1974, declared in an interview in this paper that "one of the CJC's biggest faults is a lack of public relations." It seems that the CJC still does not consider public relations to be a priority item.

No to censorship

By BERNARD BASKIN

Our society seems in danger of being drowned in a sea of smut. The peddlers of pornography are having a field day. How harmful is this pervasive blight? The experts differ and the conclusions are uncertain. But pornography certainly blurs the distinction between art and trash, and renders our culture more brutal, coarse, anxious and dehumanized.

What can be done? Is censorship the answer? The case for censorship is at least as old as the case against it. Contrary to what is usually held in liberal circles, it has been advocated by thoughtful and intelligent persons. But consider some of the works that would have disappeared if the law had banned everything labelled obscene or dangerous through the ages. Books by Homer, Dante, Shakespeare, Hawthorne, Hemingway, Faulkner, and Zola have all been on proscribed lists of one kind or another.

How are we to protect our children and ourselves without abusing one of our most precious civil liberties — the right to freedom of thought and artistic creation?

Censorship in the Jewish tradition — largely for the protection of faith and morality — resulted in the banning of books in the Middle Ages. Maimonides warned against books that could lead to idolatrous worship, but approved reading them if they would provide knowledge of the enemy. Joseph Caro (1488-1575), author of the *Shulchan Aruch*, ruled that it is forbidden to read secular works on the

Sabbath and inveighed against erotic and heretical writings which he forbade at all times.

After his death, the opponents of Maimonides placed a ban on his works. The zealous Chassidim destroyed the works of their opponents. When the Enlightenment Movement in the 19th century produced works by the Maskilim they were banned by all traditional groups in the community. Some years ago, a group of Orthodox rabbis in New York City, in a widely publicized event, burned the prayer book compiled by Rabbi Mordecai Kaplan. In a similar action, a member of the Israeli Knesset publicly burned a copy of the Reform Union Prayer Book.

However, as Rabbi Lewis Jacobs has pointed out, Jews have a better record in this regard than other religions "because Jews didn't have the power to impose censorship and because Jews have learned from their own bitter experience of having their writings censored and banned by others."

Somehow our homes, schools and churches must inculcate a "sophisticated critical judgment" and import such values and standards as to make pornography unattractive and the peddlers of smut objects of pity and derision. Is this asking for the impossible? But until society can satisfactorily find a balance between licence and repression this seems to be the only solution.

Bernard Baskin is rabbi of Temple Anshe Shalom of Hamilton and book reviewer for this paper.

Book about East European immigrants gains Irving Howe new literary stature

By BEN KAYFETZ

At last — an authoritative, documented, readable book that tells all, that describes objectively yet with affection and loving-kindness East European Jews. Irving Howe has been known until now as a translator and anthologist of Yiddish poetry, a professor of English literature at various American universities, a contributor to Commentary on current political and literary questions, a socialist of the American liberal tradition — in short — as an unalienated American Jewish intellectual.

In his — yes, monumental is the word — 700-page new work *The World of Our Fathers*, Howe comes into his own as an interpreter to the American reading-public of the Jewish immigrant experience in New York's Lower East Side.

He writes without condescension or any patronizing airs. His book is free of the supercilious and superficial features, the maudlin sentimentalism and shallow snobbery that so often mark books that undertake to deal with this subject. He examines every aspect of Jewish immigrant life from admission at Castle Garden to the sweatshops in the tenements, the breakdown of the traditional values, the exposure of the immigrant to the new radicalism of the anarchists and the socialists and later the myriads of other ideologies.

Howe analyses the role of the Yiddish press, Yiddish literature, the influence of an Abraham Cahan for better and worse, the rise and fall of the Yiddish press, the glory and the sheer vulgarity of the Yiddish theatre and its classical figures who trod the Second Avenue stage, the idealism of those who strove for a "better tomorrow" and the ugly compromise with labor politicians and employers made in deals with gangsters and *shtetke* as they were called — and last, but by no means least — the intense and bitter fighting, both verbal and physical, that went on between Left and Right that left both sides exhausted and whose scars and symptoms are still visible.

It's all in this book and lots more, actually. I was puzzled by the reaction of the Toronto Star's reviewer Robert Fulford, who complained that Howe ignores Canadian Jewry in his study. But Howe makes it very plain that he is dealing with New York, which was the prototype of what happened in other metropolises in North America. If he ignores Canada he equally ignores Boston, Chicago, Philadelphia and



Monumental is the way Ben Kayfetz describes Irving Howe's 700-page work, *The World of Our Fathers*. Part of that world was this shop for religious articles on Lower East Side.

Baltimore which had their own parallel developments and which were by no means insignificant centres.

There are a few technical errors. Hayim Greenberg was not born in 1897; his date of birth was 1889. Likewise Jacob Adler, not Second Avenue idol, was born in 1855, not 1885, as is indicated by what is probably a misprint. This reader is puzzled as to why Oswald Garrison Villard, editor of The

Nation, is quoted at some length from something he wrote in 1922 on the content and diversity of the Forward. How did Villard know all this? Either he acquired it at first hand by learning to read Yiddish or he learned from what others wrote or described. If the former, shouldn't we know whether he actually did read the language? If the latter, what value do his words have if they are hearsay or second-

hand evidence?

Perhaps, too, the author directs his attention to the Workmen's Circle (*Arbeter Ring*) at the expense of its rival the Labor Zionist Farband which gets much less if any mention in his pages. One could, of course, cavil at other omissions — able and versatile journalists like Ben-Zion Goldberg, subtle stylists like Shlomo Bickel.

But these items are insignificant in the context of the whole book. The book is a colorful piece of pageantry. Personalities pass by: Nachman Syrkin, Shmarya Levin, Chaim Zhitlovsky, Morris Rafael Cohen, Hayim Greenberg, Joseph Baroness, Jacob Gordin, Meyer London, Ben Gold, Dave Dubinsky, Shmuel Nigier, Moissaye Olgin, Sholem Asch, Bashevis-Singer, Max Weinreich — the whole galaxy of labor leaders, demagogues, idealists, opportunists, educators, popularizers that were the glory of that period in Jewish life when the East European masses were confronted by the reality that was America.

Howe does not sentimentalize or romanticize, nor does he have any illusion about the transitional and impermanent state of Yiddish culture, something that came into being because of the clash and cross-fertilization, when Berdichev and Vilna met the Western capitalist environment and which was fore-ordained to last only for the duration of that generation's life time.

The reader will not find very much in the book about certain other facets of New York Jewish life — the religious component, Orthodox or Reform, the growth of yeshivah, the expansion of Yeshiva University. There are two reasons for this. First, these developments have been comparatively recent. The religious, especially the Orthodox community, has attained its most striking development in the past 30 years (as the secular segment declined). Secondly, his book is meant to deal with the non-religious, secular Jewish community and its institutions of press, labor union and ideological movements as these grew, as they had their hegemony on the "Jewish street". Nor has he dealt with the world of commerce, corporate business or the professions, leaving that to future researchers.

A most valuable and most welcome complement. It can be read in segments like a reference book or from cover to cover like a novel.

Ben Kayfetz is executive director, Central Region, Canadian Jewish Congress.

Olympics disprove stereotype

By J.J. JEFFRIES

(First of three parts)

When Mark Spitz won seven gold medals at the 1972 Munich Olympics it was undoubtedly the greatest feat by any Olympic athlete, Jewish or not, but it was not the first time that a Jewish sports star had gained distinction at the Games.

It is customary to stereotype Jews as thinkers rather than doers but the record book contradicts this belief. Since the very first games Jews have distinguished themselves in each Olympiad, winning 105 gold medals, as well as 67 silver and 64 bronze. Gymnastics was one of the major sports at the first Olympiad. The modern sport had developed in Germany and there were Jewish members in the first club organized in Hamburg. It is not surprising, therefore, to find that the German team was outstanding and that it contained the Jewish Flatow brothers, both experts on the bars. Alfred won the individual gold medal in the parallel bars and both he and his brother, Felix, won gold medals as members of the parallel bars team. The brothers also won gold as members of the horizontal bar team and Alfred took an individual silver in this event.

At these Olympics there were only three swimming events and it was a Jewish sweep as Alfred Guttmann of Hungary won the 100m and 200m, and Paul Neumann of Austria won the 500m. Guttmann was only 17 but in the previous year he had won the Hungarian 100m championship.

Neumann, who was born in Vienna in 1875, had first established his reputation in 1892 when winning the Austrian national river swim. Two years later, he was national champion over 500m, the same distance as his Olympic win. A year after the Olympics, he entered the German Medical College in Chicago. Competing for the Chicago Athletic Association, he set world records for two, three, four and five miles in the first year in the U.S. as well as winning national titles at half-mile and one mile. The following year, he won the U.S. quarter-mile and Canadian half-mile championship.



Paul Neumann of Austria, a runner, was one of the first great Jewish Olympians.

Interestingly enough, the bronze medalist in the 100m was Otto Herschmann also of Austria, who is one of the few athletes to win medals in different sports. Sixteen years later, he won a silver as a member of the Austrian sabre team.

1900 was the year in which a Jew who wouldn't compete on Sunday lost to a Christian who would. The Jew was Myer Prinstein, the 20-year-old captain of the Syracuse University track team.

Prinstein's greatest rivals were Patrick O'Connor, another Irishman, and Alvin Kraenzlein from the University of Pennsylvania. At the 1899 Penn Relays, Kraenzlein beat Prinstein, breaking the world record with a leap of 24' 3/4". Olympic year arrived and Prinstein took the initiative at the Penn Relays, winning with another world record of 24' 7/8". His next problem was getting to the games. Eventually, an oil company tycoon gave members of the Syracuse University team transport on one of his tankers. Once in Paris they had to pay their own expenses.

Prinstein was still there under the aegis of Syracuse University, a Methodist school, which like other institutions instructed the U.S. athletes not to compete on Sundays. The French organizers were not, however, interested in Lord's Day observance and scheduled the long jump final for a Sunday. The trials were held on Saturday and Prinstein was best with a 23' 6 1/2" leap.

Prinstein and Kraenzlein had a personal agreement that neither would compete on the Sunday but Kraenzlein broke his word and eventually leaped 23' 6 1/4" to take the gold medal from Prinstein by 1/4 of an inch. This betrayal so upset Prinstein that he challenged Kraenzlein to a jumpoff the next day but he was refused. A few days later he set a French all-comers record of 23' 9 5/8", a small consolation.

However, the day after Kraenzlein's duplicity had left him with silver instead of gold, Prinstein did something remarkable. He entered the hop-step and jump, a new event for him, breaking the Olympic record and defeating the champion Connolly by 20 inches.

The 1904 Olympics were organized as a mere sideshow to a world fair. Because of



Myer Prinstein (seated, centre), and the Syracuse track team he coached to medal.

the distance and expense of travel only eight countries sent teams to compete with the Americans, who took most of the medals. Myer Prinstein came to St. Louis with two aims: to make amends for his defeat by Kraenzlein in the 1900 long jump, and to retain his hop-step-and-jump title. Not only did he capture the double but he did so by winning both on the same day!

His long jump of 24' 1" erased Kraenzlein's Olympic mark and he finished 18" ahead of Daniel Frank, another Jew.

Prinstein, by the way, was a frequent competitor in Canada, winning the Canadian long jump championship from 1903 to 1906.

Zionist goal wasn't deterred by Herzl's personal tragedy



By ROCHELLE CARR

When pneumonia set in, complicating his already weakened heart, his family was called to his bedside. On July 3, 1904, at the age of 44 years and two months, the man whom many historians accord the foremost position in changing the course of modern Jewish history, died. His name was Theodor Herzl.

Born on May 2, 1860, to Jeanette and Jacob Herzl in Pest, he was given the Hungarian name of Binyamin Ze'ev.

His childhood, not noteworthy for its Jewish orientation, gave little clue to the cause for which he would, in later life, work so assiduously — a homeland for the Jewish people.

In addition, enough personal tragedy was to follow the Herzl name that might have caused a weaker man to give up such a dream. In 1878, his older sister, 19-year-old Pauline, died of typhoid fever and the grief-stricken family sought refuge from their torment by moving to Vienna. Now an only child, he would spend the rest of his life catering to the overprotectiveness of his parents.

After obtaining a doctorate in law and beginning a not-so-successful career as a playwright and a more successful career as a journalist, he married the wealthy Julie Naschauer in 1889. His marriage to the frivolous Julie, who cared little about the cause her husband later espoused, and the birth of their children, Pauline, Hans and

Margarete, carried with them deep-seated tragedy. His unhappy marriage was followed by (after Herzl's death) the semi-serious conversion to Christianity by his son, the death, due to morphine addiction, of Pauline, followed by Han's suicide, the death of Margarete in the Theresienstadt concentration camp and the suicide of her son, and Herzl's only grandchild, Stefan Theodor Neumann in 1946.

While the ground work was being laid for all these tragedies, Herzl, as the Paris correspondent of the well-known Vienna newspaper, *Neue Freie Presse*, began to witness anti-Semitism on a wide scale. As well, his work afforded him the opportunity of learning the importance of dealing with, and how to deal with, the affluent and the powerful.

By 1895, he had put his newly arrived dream in book form, calling it the *Jewish State*. For nine short years, Herzl would lay the foundations that would ultimately turn this dream into reality.

He pleaded the case for a Jewish state before affluent Jews and Europe's potentates. By supplanting nostalgia for a homeland with action, he breathed a new spirit into the masses of downtrodden Jews who began, more and more, to look to him and Zionism as a solution to their ills.

In time he would preside at six Zionist congresses, the first being in 1897. He began the Zionist periodical *Die Welt*, and saw to it that the organization had a political, economic and cultural base.

His multifarious activities on behalf of his dream never ceased. He put some of his thoughts for such a Jewish state in the form of a novel entitled, *Altneuland*, which bore the motto, "If you will it, it is no dream."

After his death, he was buried alongside his father in Vienna, until, as his will stipulated, there would be a Jewish state when "the Jewish people will carry my remains to Palestine." On Aug. 16, 1949, his remains were flown to the now existing state of Israel.

He willed it and the dream became reality.

Everything seemed to go askew on the home front and abroad creating gloomy Canada Day



By J.B. SALSBERG

All-in-all it was, for me at least, a gloomy, a depressing Canada Day this year. And it was so for more than one reason.

As a rule, pessimism is a decidedly unwelcome guest at my door. It is shunned especially on Canada Day (or Dominion Day as we, oldtimers, are conditioned to call it), a day traditionally associated with optimism and good cheer.

For most of my years the first of July was the cheerful occasion when we not only celebrated the founding of Canada, a country "from sea to sea," but also the blessed day of the year when we, in our Canadian climate, could at last throw open our doors and windows to the magic of summer.

But everything seems to have gone askew on Canada Day 1976, the 109th birthday of our country. For most of our fellow citizens the home front was the major cause of their displeasure and worry. But for Canadian Jews, as for their kinsfolk elsewhere, there was an additional, peculiarly Jewish, source of gloom.

The weather was wet, unreliable, unpredictable and totally out of character for such a day in our calendar. But if we are to be charitable to the weatherman we must admit that the weather provided an appropriate backdrop for the depressing dramas of the day.

Well, we can do very little about the weather — except talk and complain

about it. This, I'm sure, we are doing and will continue to do to the best of our ability.

The specifically Jewish aspect of the drama at the Entebbe airport is so tragically difficult for Jews here.

This is written Friday morning (a week behind this paper's deadline) when the awesome climax is still two days away. But what can we here do that could be of any help? So darned little.

Our worst predictions did, unfortunately, come true. The terrorist gang of hijackers has, by now, released all hostages except the Israelis and most other Jews and it is they that are kept with the gangster guns aimed at their heads until the most notorious characters of international terrorism will be released and surrendered to the hijackers in Kampala.

Should Israel deviate from its set course of no truck or trade with terrorists? Can the Israeli government withstand the emotional clamor of the families and friends of the 100-odd Jews, who are kept as hostages for the rest of us, to give in to the terrorists demands? And should the Israeli government harden itself and risk a threatened mass sacrifice for the greater good?

What an excruciating dilemma for Premier Rabin! What an agony for the hostages and their families! What a depressing helplessness for us here!

We now turn to the Canadian drama in which we and all our neighbors and friends are involved on this 109th celebration of Canada's birth. Prime Minister Pierre Trudeau may be exaggerating the threat to Confederation that is resulting from the repercussions of the recent shutdown of Canada's commercial air transportation services. If, indeed, Trudeau does exaggerate, the exaggeration is, in my humble opinion, only minimal by my measure.

What too many outside of Quebec do not acknowledge is that bilingualism is the main armor of those French-Canadians who believe and strive for a united Canada. Trudeau led not only "three wise men" into the Liberal Party, then

to Ottawa and ultimately to government power but he led an extremely important section of Quebec's liberal-intellectual-radical community along with him.

An open confrontation on this issue, at this stage of Quebec's national awakening could lead to irreparable cleavages and to a tragic division of Canada into two states.

In parenthesis, I might add that I do not accept the notion that the difference is only one of language. I think that it is far deeper than that. It is, I believe, a national issue for Quebec and I can see no reason why Canada should not become formally what it has been informally until now — a two-nation state. There are many such multinational states in the world and most of them live happily in such union.

Was it only a question of air safety that concerned the Anglo-Canadian pilots and controllers? Perhaps, but see what an alarming avalanche of red-necked opposition to bilingualism per se that the pilots' resistance to bilingualism in Quebec airports has launched!

Jews in Canada are, of course, free to take sides as they see fit and proper. For me, as one dedicated to the perpetuation of a United Canada "from coast to coast" it would indeed be puzzling to find a Jew among the reckless, red-necks who bleat about "having French forced down their throats" or who mutter privately: "let them get out of Canada." It seems to me to be in conflict with the essence of Yiddishkeit to be among the red-necks.

In retrospect, it appears to me that it was my Jewish heritage and outlook that shaped my attitude towards Quebec and our French-Canadian neighbors in general. I understand their problem and their objectives and I frankly sympathize with them. Canada has also incorporated me into its national mosaic and I should feel terribly deprived and impoverished if French-Canada should be forced into a separation from the rest of us. I hope for one Canada, from coast to coast.

For happier Canada Days in the years ahead!

Thriving news service monument to its founder

A monument to Paul Julius Reuter, founder of the British news gathering organization, will be unveiled in London in the autumn. It will be a fitting tribute to a man who expanded the frontiers of journalism.

Reuter, who was born in 1816 and died one year before the end of the last century, was a German Jew who began his career as a banker. After a fling in the publishing business, he started a news service for German provincial papers. With the gradual expansion of telegraph lines, the onetime banker inaugurated a financial news service between Germany and Belgium. In 1851, when a cable was laid between the French and English coasts, Reuter moved to London.

In the beginning, he limited his dispatches to commercial telegrams. But soon he added straight news and began serving clients throughout the continent. In 1858, the prestigious Times of London, as well as other London dailies, subscribed to the service. Reuters was fast gaining a reputation

for daring and accuracy, yet the London-based organization had to wait until the American Civil War to really establish itself. By sending a correspondent to the United States and by erecting its own telegraph lines, Reuters relayed the news to its clients swiftly. This foresight enabled Reuters to scoop the competition on the assassination of President Abraham Lincoln.

Within a few years of the settlement of the Civil War, Reuters expanded its services to the far east, establishing itself as a journalistic institution. Paul Julius Reuter, who was born with the name Israel Beer Josaphat, was granted a barony in 1871 by the Duke of Saxe-Coburg and Gotha — a title which Queen Victoria recognized 20 years later.

After Reuter's death, his son Herbert succeeded him, but the family association with the news agency ended when he died. Reuters Ltd. today is a private firm, one of the great news gathering groups in the world, a thriving monument to its founder, Israel Beer Josaphat.

Palestinian American is rare kind of idealist

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO —

George Assoussa is a man under fire. Radical Arabs denounce him as a CIA-Israeli agent and suspicious Jews charge him with being a secret PLO sympathizer. Will the real George Assoussa please stand up?

The 40-year-old Palestinian American, the nephew of Jordan's former foreign minister, Anton Atallah, is neither a CIA imperialist nor a PLO plotter.

He is actually a bright-eyed dreamer, a rare kind of idealist who can empathize with Jewish nationalism, although his own family was dispossessed by the Zionist victory in the 1948 Arab-Israeli war.

Contrary to the bitter accusations levelled against him by his Arab critics, Assoussa is no Uncle Tom Arab. He cares deeply for his people, hoping that they and the Israelis can co-operate one day to fashion a new Middle East, devoid of recurrent violence and bloodshed.

He is the spokesman and co-founder of a 1,600-member group called the Foundation For Arab-Israeli Reconciliation, which he and Israeli, Yossi Ben-Dak, founded after the Yom Kippur War. The Foundation, run on a \$40,000 budget last year, is kept alive by private contributions. It sponsors



George Assoussa — 'a rare kind of idealist'

seminars and publishes papers on the Arab-Israeli conflict.

Despite his earnestness, Assoussa thinks he is a realist, and he believes that the joint principles of "least injustice" and "enlightened self-interest" form the ingredi-

ents of a political compromise between the Israelis and Palestinians. The solution he has in mind — the creation of a Palestinian state on the West Bank and in the Gaza Strip, which would set the stage for a confederation between Israel, Palestine and Jordan — would, he thinks, benefit everyone in the region.

Assoussa, an atomic physicist who lives in Washington, D.C., was born in Katamon, an ethnically mixed neighborhood in Jerusalem. His Greek Orthodox parents were prosperous and sophisticated people. Father Elias, an electrical contractor, spoke four languages — including Hebrew and Greek — fluently. His mother, who lives with her bachelor son today, knew Italian and French.

The Assoussas — parents and five children — evacuated their comfortable Katamon home when fighting in Jerusalem reached a dangerous level. "It was clear that our area was no longer safe," he said, adding: "No one forced us to leave."

They fled to Bethlehem, on the West Bank, then made their way to the Lebanese village of Antura. "We expected the Arab forces to gain the upper hand, then return to Katamon," he related. "But after one year, we gave up."

Nevertheless, the Assoussas, who were classified as refugees during their stay in Lebanon, did go back to the eastern sector of Jerusalem, controlled by Jordan for 19 years until the Six Day War. "We picked up the pieces and put together a new life," he recalled without any bitterness.

His father got a job with a British-owned power company while George, after a Jordanian high school education, accepted a scholarship to study at Earlham College in Indiana. Like the overwhelming majority of Palestinians displaced by the wars, Assoussa did not accept the Jewish state. "I thought Israel had no right to exist. Israel was real but I resented what seemed to be her permanence."

As the years passed, his hatred dimmed, replaced by a conviction that the recognition by the Israelis and Palestinians of each other's political rights in historic Palestine held the key to a peaceful future. Assoussa finds it hard to explain why he is one of the relatively few Palestinians anywhere who accepts Israel emotionally and intellectually. But he claims there might be many more if realistic self-interest superseded sombre self-fulfilling prophecies among the antagonists.

Though he admits to being discouraged occasionally by his uphill battle, he says he is not bothered by the campaign of vilification in which firebrands from both camps question his real or imagined loyalties or motives. He is buoyed because the Foundation receives "a lot of silent support," including donations from quite a number of wealthy Jews whose names he prefers to keep anonymous.

In publicizing the organization, Assoussa travels throughout North America, appears on TV and writes for American Jewish magazines. He is on the editorial council of New Outlook, the liberal Israeli monthly.

He has not been to Israel since 1948, but in his capacity as a scientist for the Carnegie Institution of Washington, he has visited the West Bank and a host of Arab countries. In the last 18 months, he has lectured at the University of Damascus and offered his advice on the peaceful use of atomic energy to the Iraqi Atomic Commission.

Assoussa said he hopes to go to Israel within the next year, and he does not anticipate any problems as a former Palestinian resident of Palestine.

Speaking of his impressions of the Arab world, Assoussa asserts that a substantial number of Arabs, though they may be prepared to accept Israel intellectually, won't be able to recognize her emotionally for many years to come. This, he says, is understandable.

He has no illusions about the ability of the Foundation For Arab-Israeli Reconciliation to unblock the political logjam in the Middle East. But he warns: "Without the aggressive waging of peace, there will be total disaster."

In spite of all the obstacles, George Assoussa is working hard to avert such a calamity.

Accident-plagued Israel planning large scale trial of traffic safety system

By NECHEMIA MEYERS

REHEVOT

Hundreds of lives and millions of dollars may be saved by a new system for the prevention of road accidents which will soon be given a large scale trial here in Israel. Developed by physicist-turned-traffic-expert Jerry Ben-David, it aims to improve driver behavior — the cause of most accidents — by putting drivers under close observation and by swiftly making them aware of their mistakes.

Dr. Ben-David's system, tried out on a very limited basis for a two-year period and now to be extended over 10% of Israeli highways, is based on the work of trained observation teams, each member of which concentrates on certain traffic violations. Every violation is recorded as is the license of the car concerned (though no attempt is made to stop the vehicle).

Soon thereafter, the person (or company) in whose name the car is registered receives a letter from the traffic police giving full details of the offense and pointing out the dangers involved in such behavior. If the owner himself was not driving his vehicle at the time, he is asked to identify the actual driver so that he can be contacted.

The observers, all of them wounded war veterans, witnessed an extraordinary number of violations during the period when

Ben-David's system was first being tested. One four-man team, for example, reported 6,086 offenses in just one month along just one section of the road. The most common violations were tail-gating, unnecessary driving in the lane reserved for passing and excessive speed, but there were also hundreds of cases of drivers changing lanes without giving a signal, driving over white lines, etc.

Under Dr. Ben-David's system, warning letters are sent for up to three violations, while drivers guilty of more are asked to come for a talk with the police and perhaps even to undergo a new driving test before being allowed to continue on the road.

While it can't yet be proved that the scheme actually prevents traffic accidents, a follow-up carried out during the preliminary trials showed that the observed violation rate dropped more than 50% for drivers who received a single letter and 80% for those who received three letters. Moreover, now that the observation teams will be operating over large stretches of Israeli highways, Dr. Ben-David feels certain that the country's accident rate will drop, and drop significantly.

The establishment of such a system, he points out, is relatively inexpensive, particularly when measured against the \$250,000,000 a year which traffic accidents cost Israel.



This is coin issued recently by Israel to mark 28th anniversary of state. Hebrew letters on reverse means 28 and koach — the word meaning strength. (Israel coins)

Deception could imperil emigration from the USSR

By MAX MELAMET

(First of two articles)

A subject to discuss at some future time is the ambivalent, often frankly hostile, attitude of many Jews toward Soviet Jews who having obtained visas to leave the USSR for Israel, elect to go elsewhere once they are out of Russia. It could be, of course, that this deception of the Soviet authorities will imperil the entire emigration of Soviet Jews. The only rationale the Soviet authorities can employ to justify the withholding from Ukrainians or Lithuanians the emigration privileges — such as they are — granted Jews, is that Jews do not have a national home in the USSR and when they go to Israel they go to their national home. But I wonder whether it is only this danger that motivates our hostility.

Another thought is what these Russian Jews are doing more prejudicial to Israel than the presence in the Diaspora of thousands and thousands of yordim — Israelis who have emigrated?

Time brings strange changes. When I left South Africa 17 years ago, shlichim

from Israel were urging South African Jews to see the handwriting on the wall and to seek a secure Jewish future in Israel. Some 20,000 Israelis who have immigrated to South Africa in the past few years obviously did not share the assessments of the shlichim. Today yordim represent about 16% of the South African Jewish population and are a source of concern to that community's leaders because they show no desire to integrate or to help the community maintain its essential institutions. There has, of course, been aliyah from South Africa during the time which these yordim arrived, but whether the number of South Africans who went to Israel exceeds the number of Israelis who went to South Africa, and if so by how much, I do not know.

In the United States, the problem exercising the minds of Jewish leaders would appear to be neither aliyah nor yordim but what has come to be called dissent — a code word for public criticism of Israel's foreign policy, especially as this relates to the Palestinians and to the return of territory captured in 1967.

The problem of dissent must be viewed in proper perspective, especially if one is to understand why some forms of dissent are so much more resented than others.

Given Israel's near-total dependence on the United States, it is understandable that

the leaders of that country should not want Israel's image in the United States to be tarnished in any way. Israel wants to be regarded, and is surely entitled to be so regarded, as a country which in less than three decades has developed into a modern, progressive, democratic state, industrially, agriculturally, technologically and scientifically advanced, with health and social services not found in many wealthier countries.

Israel wants also to be seen as peace-loving, and in its dealings with its Arab neighbors, ready for any reasonable concession. It is on this point that there is a difference of opinion. There are those who do not doubt Israel's decency and who are completely committed to its survival, but who question the wisdom of its policies in relation to the return of territory conquered in 1967 and in its dealings with the Palestinians.

Criticism of Israel's policies by supporters of the Likud or the Gush Eumim movement is tolerated and perhaps even welcomed because it presents the government of Israel as being more moderate and conciliatory than hard-line elements.

Max Melamet is director, North American branch of the World Jewish Congress and WJC representative at the United Nations. A Canadian now stationed in New York, he is a former editor of the Canadian Jewish Chronicle Review.

Ink and Milk and Honey by Reudor



Organizations and People

what's new...

By MIRIAM HERMAN

AJALON LODGE AT 47

Ajalon Lodge, a Zionist men's group, celebrated its 47th anniversary at a gala dinner-dance recently. What started out as a Young Judea club, continued through adult years with most of the original members still actively involved. Current membership is about 100. Associated with the Zionist Organization of Canada, the lodge is involved in the campaign to build the ZOC Youth Centre in the Jerusalem Forest, as well as other programs in support of Israel. Plans are already going ahead to celebrate the 50th anniversary in Jerusalem. This year's president is Dr. Harry Slater, backed up by vice-presidents Dr. Philip Martin and George Hamell.

SCHOOL LUNCH-HOUR PROGRAM

The pilot lunch-hour program for public schools, set up by the Jewish Education Council of Greater Montreal, certainly got off to a good start. Under the supervision of Tifereth Beth David Jerusalem. Afternoon Torah School, classes were conducted twice a week during lunch recess for students at Hampstead School. The children were given the opportunity to form a havurah, make the motzi, participate in discussions, view films and learn about holidays and historical events. In six short weeks, the program grew from one class of 10 to three classes of 70. Jewish school recruitment and stimulation of Jewish identity, particularly among the unaffiliated youngsters, were the motivating factors in establishing the project.

HOLOCAUST FILM FESTIVAL

According to an announcement by chairman Harry Wolfe, the Holocaust Remembrance Committee of Toronto Jewish Congress is planning a film festival to take place in Toronto in October. The festival, organized by Vivian Spiegelman, will consist of a number of fictional and documentary films on the Holocaust, produced in many countries around the world.

CANADIANS AT BAR-ILAN

Canadians make up the largest single group among the 300 overseas students attending special summer courses at Bar-Ilan University. All teachers and principals of Hebrew day schools, they comprise one-quarter of the participants. This is an increase of 50% over last year. Now into its fourth year, this five-week program is supported by both the Canadian Zionist Federation and the World Zionist Organization.

TO EASE RACIAL TENSIONS

The Canadian Council of Christians and Jews is running a summer program geared to easing racial tensions in the community. They are sponsoring Camp Involvement, a leadership training camp for young adults 14-25 years of age, from all cultural and racial backgrounds. It takes place from Aug. 20-30 at the YMCA-owned Camp Wangoma, 20 miles east of Bancroft. For information, call Karen Gray at the CCCJ office.

SUMMER CONCERT SERIES

This Saturday, July 10, marks the opening of the Summer Concert Series at the Lasowsky Centre in Camp Naivelt, Brampton. The first concert features the Toronto Folk Choir, under the direction of Melvyn Isen, and the Grunsky Chamber Group (piano, cello, flute). The time is 8:30 p.m. Tickets are available at the door or by calling 789-5502 or 633-8528.

CHAPEL OPEN HOUSE

Steeles Memorial Chapel will be holding a preview Sunday, July 11, from 10 a.m. to 6 p.m. at 350 Steeles Ave. West. The public is invited to attend. This is the first new Jewish funeral chapel to open in over 40 years. David Haddow is director.

SUNDAY BARBEQUE

Both Shalom Young Marrieds have scheduled their annual steak barbeque for this Sunday, the 11th, at 7:30 p.m. at 27 Dell Park Ave. Call Jerry Rowan at 493-7828 for reservations.

Uncompromisingly Jewish food enjoyed



By MARCIA KRETZMER
JERUSALEM

It wasn't the usual kind of invitation issued by an exclusive Oxford University society. Printed on stiff white card in flowing cursive, it requested the pleasure of its members' company "At Choolant". A far cry, one would think, from the sherry parties in the Senior Common Room, or the garden parties amid spires, usually associated with this ancient seat of learning.

The invitation came from one of Oxford's least-known and strangest societies — The Choolant Society, motto: "Long May She Simmer". The Choolant Society's explicit purpose is to glorify this substantial, but scarcely elegant Jewish dish, and to this end, its members meet a few times a year, in evening attire, to consume a choolant accompanied by red wine, drunk from a communal potty which circulates among the 20 or so members at table.

The society has a tie, which bears an emblematic representation of a pot (choolant pot? potty?) with a knife and fork crossed above it. Membership is restrictive: it is male and Jewish, and by election only.

The Choolant Society was founded by a group of undergraduates in the mid-50s, and celebrated its bar mitzvah two years ago. The society numbers among its most distinguished members Prof. David Daube, Regius professor of civil law, who has recently founded the only existing outside chapter of the society at Berkeley University in California.

"Choolant is uncompromisingly Jewish," says David Wasserstein, a member. "Although we may not be wildly Orthodox, we see our Jewishness, in the context of broader society, as a guiding influence on the way we live our lives, as a sense of peoplehood and destiny."

Is the choolant that is

served kosher? "It's at least nominally kosher," replied Wasserstein, a student doing a doctorate on medieval Muslim Spain. "In fact, I'm never allowed to have milk in my coffee afterwards — I always make a small scene about that," he confided. "The wives of members make the choolant. We usually have a first course, but not invariably. And we finish off with fruit salad, brandy and coffee. The potty containing the red wine, is passed from member to member and has to be drunk in a rather violent fashion. It has to be finished at some stage, and this has great symbolic importance — but I'm not sure that it is."

Are there women members, I asked Wasserstein. He looked ruffled and disconcerted: "Of course not," he replied, and then, as I was still waiting, continued: "Membership is by election. If we have a mixed-sex thing, people will want to come with partners. Also, at a certain stage in the proceedings, the conversation becomes, shall we say, general." It was my turn to become ruffled and disconcerted. Isn't the Choolant Society a send-up, or even an imitation of some of the more prestigious and established Oxford societies, I asserted. "The Choolant Society is light-hearted in the sense that any dining club is light-hearted. But no dining club is a spoof. It's possible that it was born in the same way that many golf clubs in the U.S. — were born — because of restrictions on Jewish membership in some clubs. But that isn't what keeps it going today."

What seems to keep it going today, is precisely its frivolousness. "Recently, an attempt to establish a Choolant Scholarship — of course we would have to have thought up a more respectable-sounding name

— was thrown out as being too serious," reported Wasserstein. "This is rather a shame, members are often serious, and important topics are discussed at our gatherings. But basically, I would say that we are serious about being frivolous."

In an age when there is precious little to laugh about, this determined attempt to emphasize the lighter side of Jewish life, deserves credit.

Shabbat Shalom!

(Copyright Marcia Kretzmer, 1976.)

Calls belief in meetings in Vancouver 'naive'

By HARVEY GOLDBERG

WINNIPEG

The United Nations is the arena in which world politics is played, and it is naive to think that the member nations of the UN would ignore their individual political goals in order to deal with global human problems such as human settlement, says Saul Miller, Manitoba's Minister of Urban Affairs.

In an interview with The CJN, Miller, who was a member of the Canadian delegation at the recent Habitat Conference, said it was naive for Canada and other Western nations to have believed that they could confine the conference to

the subject matter only.

Miller said that by the third day of the conference, it became clear that the Arab block nations and their supporters were determined to make sure that their political grievances with Israel were reflected in the conference's declaration of principles.

"The United Nations cannot rid itself of its primary role, which is that of a world assembly of nations each pursuing its own goals for its own reasons," says Miller. "To think that they will somehow leave those goals at home when they come to a technical conference is naive."

proper forum to discuss "technical" problems such as human settlement. He suggested that in future such conferences might be held at the invitation of a particular interested nation. In that way, the intrusion of United Nations politics on the subject matter of the conference might be prevented, he added.

Despite the fact that the Western nations were unable to support the declaration of principles, Miller said the conference was not a failure. He said that the conference highlighted many urgent problems of human settlement and this alone should be of benefit to the nations of the world.

...about people



Yaakov Hager and Hava Rabinovitz enjoy a few moments of relaxation following their wedding in Haifa. Marriage united two rabbinic Orthodox families. Groom is the son of Witzniz rabbi and bride is the daughter of Bnei Brak rabbi. The event was one of the highlights of the Chasidic community in Haifa.

These have been very busy days for Sam and Jennie Freeman. The Toronto couple have just sent off another shipment of good used clothing to the Ezrath Nahim Mental Hospital in Jerusalem. This is something they have been doing for the past eight years. The clothing is packed in their own garage and shipped out in wooden crates, one ton at a time. To date, they have sent over more than 10 tons. The program is under the auspices of Ajalon Lodge which covers the shipping charges, but the Freemans look after the collection of the clothing, the laundering, and even a city-wide pick-up service for those who can't bring in their own parcels.

Appointments, elections and such — Among the 31 people named to the Order of Canada are poet Irving Layton who became an officer, and Sam Sniderman, head of Sam the Record Man chain, and Meyer Goldstein, probation and parole officer with the Ontario Ministry of Corrections in Kirkland Lake, who were named members of the order. Noted on the list of board of trustees of the Art Gallery of Ontario for 1976-77 are Marvin Gelber, Mrs. Samuel Zacks, Mrs. Beatrice Davidson, Albert Latner and Mrs. Noah Tomo. At Beth Meyer Synagogue, Harry Stone is president, with Henry Konarski as vice-president and Alan Morrison as secretary-treasurer. General Wingate Branch 256 of the Royal Canadian Legion has installed John Wallace as president, Harvey Lister and Lou Bend as vice-presidents.

Recently the Mille and Samuel Tomarin Room was dedicated at Congregation B'nai Israel in St. Catharines. Both were long-time residents of that community and, when Mrs. Tomarin died, her husband endowed a room in her memory at the synagogue. Before the project could be undertaken, he also passed away and their son Harry Tomarin and daughter Rhona Alexandroff, completed the arrangements. The room

serves as a social hall with an adjoining kitchen.

Torontonians will be interested in knowing that Rohama Lee, editor and owner publisher of Film News in New York, was honored by the Educational Film Library Association at the annual American Films Festival awards dinner in New York recently. A pioneer in audio-visual, and non-theatrical films, she received a special citation "in recognition of 30 years of publishing for the educational film field." The one-time Torontonian (she's the daughter of the widely known Ida Siegal), was a script writer and journalist in New York, London and Hollywood before her association with Film News.

A wedding announcement is certainly not unusual, especially during the summer months, but when Jack Jager and Pearl Levine were married last week, there was something special about it. Both in their mid-80s and widowed, they met at Lincoln Place Nursing Home where they were residents. The romance flourished in six short months since their arrival at the nursing home last December, one week apart. After the wedding, the couple moved out of Lincoln Place and into their own apartment, to try to make it on their own. Mr. Jager, in the needle trade, had been with Eatons until his retirement. The new Mrs. Jager had been, and obviously still is, a homemaker.

Singing star Steve Lawrence is making his screen debut in a movie about an Israeli war widow and an American musician. The popular show-biz personality has given up multi-million dollar nightclub contracts and recording sessions to co-star with Israeli actresses Gila Almagor in the dramatic film Alone Together, set against the background of Jerusalem and New York.

Vatican offers no explanation

TORONTO

Thirty four members of a delegation representing the Canadian Council of Christians and Jews recently returned from a 15-day tour which took them to England, Italy and Israel.

Highlights of the pilgrimage included a reception with Prince Philip at Windsor Castle, an encounter with chief Israeli rabbi Shlomo Goren and an audience with two high Roman Catholic churchmen in the Vatican.

Rabbi Israel Freedman of St. Catharines, one of the participants, said the Vatican's recent vote against Israel at the Habitat conference was brought up in the discussion. He said the Vatican representatives offered no explanation.

The rabbi, spiritual leader of B'nai Israel Congregation, said the Christians showed "a real

interest" in the course of their visit to Israel. He suggested that the pilgrimage might be repeated next year.

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Ethel Hartsman is overcome by emotion as daughter Harriet Morton, newly installed Toronto Women's ORT president, presents her with honorary life membership pin. Comforting Mrs. Hartsman is another daughter, Gloria Pastin. (Jacob El-Baz photograph)

Rabbi calls for family purity

By NANCY SCHWARTZ

TORONTO — Respected author and Halachic authority, Rabbi Moses Tendler, has criticized the influence of modern society on the traditional Jewish home and stressed the need for family purity at a Lubavitch-sponsored symposium.

"For the first time in history we must choose whether or not to live like Jews," he told 500 people at the Neptune Drive branch of the Associated Hebrew schools.

Rabbi Tendler, a professor of Talmud and bacteriology at Yeshiva University, condemned the dissection of the Torah by searching for "good points" — practices that have proven to be scientifically sound.

"People from within who try to rationalize our Torah are saying not to accept the total lifestyle — we do not perform mitzvot because they are healthy, we do them because it is God's law," said the spiritual leader at the Community Centre in Monsey, New York.

He referred to the belief that Jewish women had practically no incidence of cervical cancer because they had sexual relations with circumcised males. "From an insignificant number, Jewish women now are stricken with cervical cancer at the rate of one to every three non-Jews," said Rabbi Tendler, who has contributed to cancer research.

"Now we know it is promiscuous behavior that causes the disease — when all Jewish women maintained a lifestyle that included going to mikvah, the curse of cervical cancer was unheard of."

He sharply criticized young people who search for answers in psychology and religious cults. "The Torah has always met the intimate needs of men and women, and we have 4,000 years of experimentation that preceded Masters and Johnson," he quipped.

Chana Israel, a Massachusetts attorney, stated

that to find out what a society thinks of its women, one must ultimately examine people's behavior.

"At the core of the inability of men to accept women is the Tarzan-Jane syndrome, strength

defining superiority and weakness subjugation," she said. Jews have always seen women as precious and important — not to be displayed or molested, she emphasized.

For almost half of his

married life, a Jewish man may not even touch his wife, so to communicate he must use words, said the young attorney. "Now you have a relationship of equals and the possibility of coercion ceases to exist."



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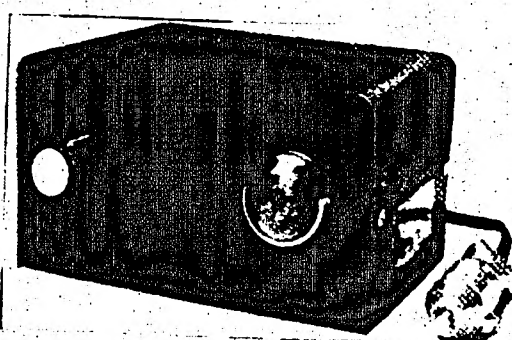
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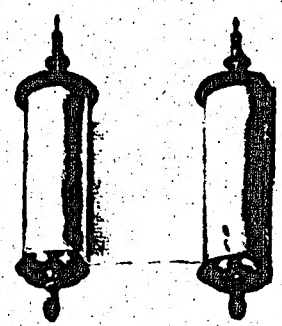


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'Where there is a Yid, there's a way'

By RABBI MEIR GOTTESMAN

Parshat Hukat — Balak/ Shiva Asar b'Tamuz (Thursday) The "Three Weeks."

Behold a people that rises up as a lioness, and as a lion lifts himself up...

It's easier to fix loose teeth than a loose tongue — once a word is out, even cement can't glue it back in...

A Jew came to the Meztzicher Maggid for a blessing. The maggid's disciple, Reb Zusia, sensed the man had committed a gross *avroah* just a few minutes before. "Aren't you ashamed to stand before a tzadik," he shouted angrily. The man crept away, disgraced. Reb Zusia quickly realized his terrible mistake shaming a fellow Jew, and was beside himself with regret — but it was too late. From that moment, the Maggid blessed him that he should only see the good in his fellow Jews...

You can catch a cold in your soul if you sit in front of a drafty mouth. Consider...when Moses taught the laws of *tum'ah* — impurity — he warned, "kol klee pasuah" — any vessel that's open without a lid, can become impure...but if it's shut, you have nothing to worry about. The Jews wondered — "what is this, an ad for Tupperware — what's the difference if it's closed or not?"

But Moses explained — "listen, I'm not just talking about pots, but about you... If a Jew wants to stay pure, he should keep a lid on his mouth. For a few seconds of speaking *lashon horah*, gossip, you can destroy a person — and stain your neshama... (Mayanot Ha'Netzach)

You can run up the CN Tower, but you can't run down a Jew. Imagine...when the wicked prophet Bilaam tried to curse the Jews, G—d forced him to bless instead — "lo hitbat ven b'Yaacov... He sees no iniquity in Jacob — the L—rd his G—d is with him..."

But between you and me — what is this, another Watergate coverup? Doesn't a Jew ever sin — why should the Almighty look the other way? Ah, but it teaches...even when a Jew sins, Hashem Elohey im — G—d is in his thoughts, he doesn't mean the *avroah* with a full heart. If a Jew is stuck in a store on Shabbos, doesn't he wish he could be in shul instead? The Ribono shel Olam says — "wherever you are, I am — come back to Yiddishkeit..." (Noam Elimelech)

Where there's a Yid, there's a way... Three Americans were seriously wounded in the Great War, an Irishman, an Italian — and a Yiddel from Delancey Street. The doctor shook his head sadly. "Gentlemen, I'm sorry, but you only have three months to live..." The Irishman sighed, "I want to spend me last few days in Erin..." "And I want to see Naples one more time," the Italian said wistfully. They turned to the Jew — "what about you?"

"I'm going to find another doctor..." A Jew should do an *avroah* like a rabbit — and a mitzvah like a lion. That's why we find an interesting thing... When a Jewish prince decided to have a little hanky-panky with a Gentile princess, Pinchas became so furious *vayikach romach b'yado* — he took a spear in his hand and zapped them both.

It's strange, though — since when did the *yeshiva bochor* Pinchas become an Olympics spear-thrower? But it shows... *Romach* — spear — in Hebrew is made of three letters, Raish (200), Mem (40) and Ches (8)... He took the 248 limbs of his body, and threw them all into the mitzvah of Kiddush Hashem... When it comes to doing a mitzvah, you have to be a hurricane, not a soft breeze... (Reb Elimelech of Lizensk)

The Sokolover rebbe saw that one of his wealthy hassidim looked very troubled. He asked him why. "My warehouse burned down last night, and I lost everything I have..." "As long as your faith didn't burn down, you'll be alright," the rebbe reassured him. The man recovered himself, and grew greater than before. If you have G—d, you don't need gold medals. Shabbat Shalom.

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JF&CS wrestles with budget

TORONTO —

The 108th annual meeting of the Jewish Family and Child Service, recently finds the agency facing a serious dilemma over its financial future, fuelled by government budgetary restraints and limited community resources.

According to the agency's annual report, prepared by Executive Director Jerome Diamond and President Ronald Oelbaum, more public money than ever is needed to support JF&CS since its services are shifting toward prevention and protection work, the function of children's aid societies.

Over one-third of the caseload handled by the agency now involves families with young to early adolescent children, and an increasing percentage of single-parent families where the custodial parent is the mother.

In addition to governmental cutbacks in community and social services, the agency directors are concerned over funding by the United Way, which for a number of years has been reviewing the matter of supporting sectarian agencies. The Jewish community, too, notes the annual report, is faced with dwindling resources compared to increasing demands on services.

And to close the gap further, write Oelbaum and Diamond in the annual report, "municipal arrangements for purchase of service funding of family counselling for the financially dependent caseload have been in jeopardy."

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In 1975 JF&CS's total revenue, balanced with expenditures, was \$1,470,824 compared to \$1,314,319 the year before. The largest source of income for the agency was the United Community Fund's contribution of \$506,000. The Toronto Jewish Congress (through the United Jewish Welfare Fund) provided \$419,829 and the United

Religious guidance available at Games

By Abrey Myers and Janice Arnold

MONTREAL — Jewish athletes and visitors to Montreal during the Olympics need not go without spiritual fulfillment while here. Religious guidance and information on synagogues in the city will be readily available on the site for anyone desiring it. Rabbi Edward Treister, of Temple Rodef Shalom in Dollard des Ormeaux will be the Jewish representative with three other clergymen at the Village. A nine-member ecumenical committee, comprising the major faiths in the city, set up by SPAJO

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An additional \$398,557 was received from the Children's Aid Societies with smaller amounts from the municipal government, client fees and other receipts.

Next to staff salaries and benefits the largest expenditure is directed toward financial assistance, to the tune of

\$510,913. The JF&CS operated children's mental health centre, Shelanu, more than quadrupled its revenue over 1974, receiving the bulk of its \$290,213 from the provincial ministry of health.

Referring to the agency's programs and problems, outgoing President Oelbaum commented at the annual meeting: "To keep all (services) in place, working under constant financial constraints, to have balanced the budget, to have

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Actor's brilliant portrayal of Shylock highlights drama

theatre

By JENIVA BERGER

STRATFORD —

One of the few intelligent ways an actor can portray Shylock is that of a man whose malevolence is proportionate to the persecution he's felt as a Jew.

In the Stratford Festival's second production at

the mainstage, *The Merchant of Venice*, Hume Cronyn gives us a remarkably clear conception of an articulate, cold and calculating Shylock, one whose sense of justice has been distorted, fed in turn by the fierce anti-Semitism of his fellow Venetian merchants and his own particular, pernicious thirst for vengeance.

"It is the law," he says bitterly to Portia during the famous courtroom scene where he has come to demand his pound of flesh, and through Cronyn's very precise intonation of the word 'law'

we feel centuries of persecution and years of subservience to the authorities as well as Shylock's lifetime personal vendetta against the men who have spat upon his Jewish gabardine.

Like Nicholas Pennell's *Hamlet* at the Avon, Cronyn keeps his character well in hand; he knows where he is going with Shylock and he arrives there, not quite with the laurels of a great performance vested upon him, but only short of the mark because of a production which remains tentative and as yet, not giving him

enough fuel to get to the finish line with the dust and sweat of the victor.

True, there are many good things about Bill Glassco's production. For instance, he has a solid courtroom scene which builds in intensity and contains many small touches which earmark Glassco's sensitivity. At one point Shylock makes a square on Antonio's chest with his finger. It is a gesture which makes everyone in the audience cringe and sends Max Halpman as the gentle Tubal running out of the courtroom in despair and humiliation. It is not,

Glassco seems to be saying, all Venetian Jews who would take this particular route, but one alone and indeed we must look at Shylock in this light. Still, angled this way, *The Merchant of Venice* becomes a definitive character study which leaves Glassco to contend with the rest of the Venetians rather undeterminedly.

For some reason the period of the play has been changed from the Middle Ages to 19th century Venice, though the atmosphere becomes very Victorian England. One feels, indeed, in the midst of a colonial empire. The ladies and gents are costumed as a la Rudyard Kipling though Portia's household servants are dressed from the Arabian nights. What can we make of this time anachronism, since we are reminded in the program notes of the treatment of the Jews and usurers in the Venice of 1645.

Is the message that the treatment of Jews underwent no specific change in Catholic Italy during three

centuries, or that persecution of a minority in any period will eventually lead to retaliation which far exceeds the deeds of the tormentors themselves?

Though one is compelled to understand the script within the context of its time, the anti-Semitism in *The Merchant of Venice* remains a ticklish thing for a contemporary director to work with, for Portia, Bassanio, Antonio, and Lorenzo, most uncharitable Christians, are given the last words in the last scene with the destruction of Shylock forgotten in the gentle Venetian moonlight.

The question that remains is what else can one do with these basically shallow people except by introducing some acidic comment about their lives.

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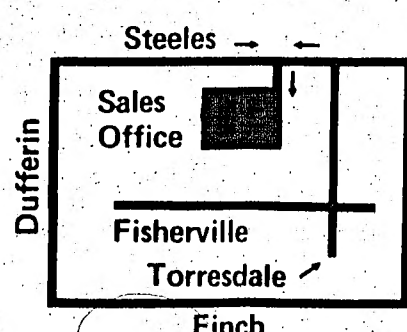
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The always controversial presentation of Shakespeare's "Merchant of Venice" is a highlight presentation of the Stratford Festival this season. Two of the principles are Max Halpman (left), as Tubal and London's Hume Cronyn as Shylock.

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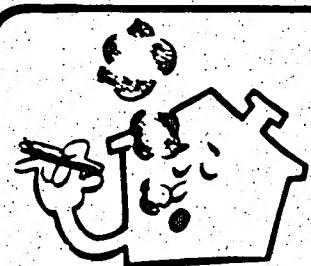
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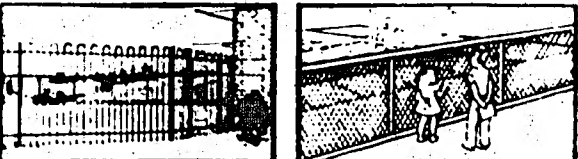
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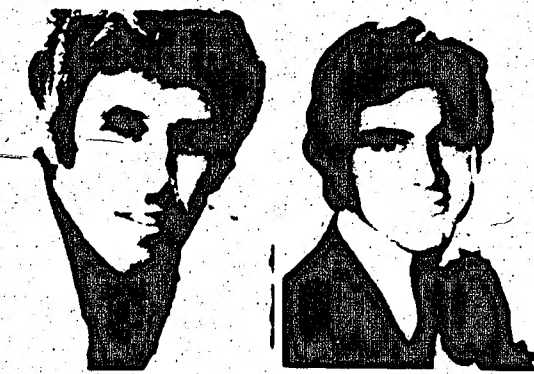
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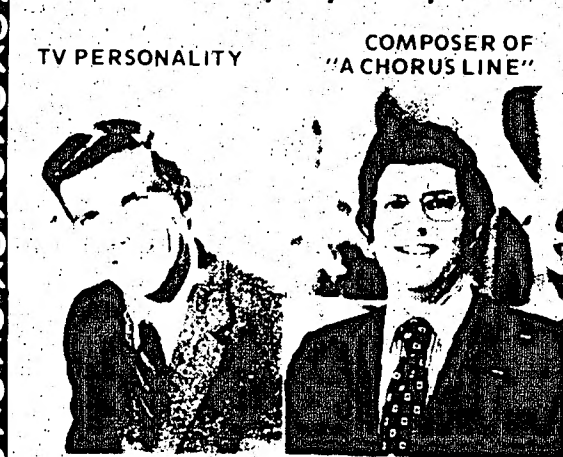


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Tell of captivity

Cont'd from Page 1

knew their country's hardline attitude. They reacted in despair." One woman, said Mrs. Elagin, remarked plaintively, "They would rather let us die than give them back the hostages."

The Elagins, too, were concerned after the first group of 47 hostages was released that Wednesday. They were detained. Tamara had been living in Israel for six months on an extended tourist visa. The two, who have been living in Toronto for four years, carried Australian passports. It remained obvious

the terrorists isolated Israelis and Jews.

A smiling and jovial Amin, called "a character" by Tamara, saw his "guests" off at the airport with a farewell remark — "it's now up to the Israeli government."

Undoubtedly, he, like many of the Israeli hostages, said the Elagins, were surprised by the form of the Israeli response.

Looking back on the dramatic rescue and finale, Tamara was reflective, and cautious about the long-range effect. "It might curtail terrorism. Hijackers might think twice if they have to deal with the Israeli army."

Calling the mission "a gutsy move," she said the raid restored pride in the country. "It shows Israel can't be bullied by a bunch of thugs... Israel realizes it is alone and has to act on how it feels, not with American advice. The Israelis know how to take care of themselves."

But, she adds, with the pragmatic hindsight of a hostage embroiled in a political melee, "when you're personally involved you overlook the politics, you don't think of

the benevolent aspects... What's 40 bloody Arabs (in Israeli jails), compared to us?"

Sympathetically, she sighed: "Ask the father of the 19-year-old boy who was killed: what he thinks."

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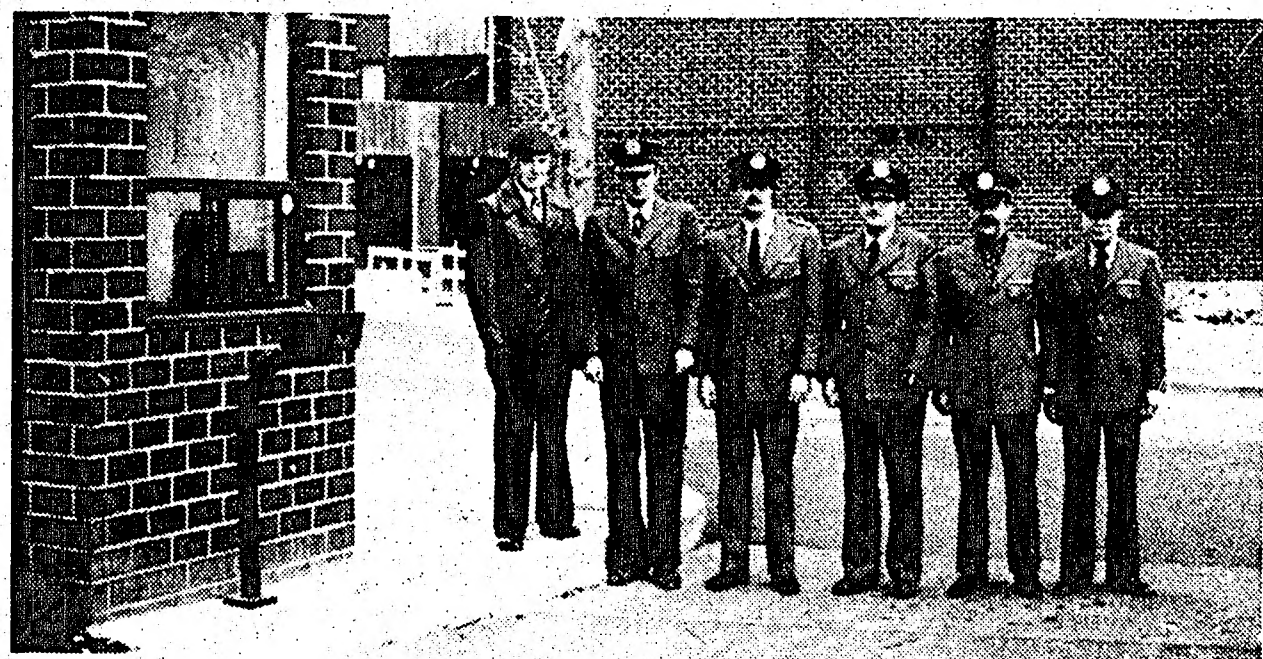
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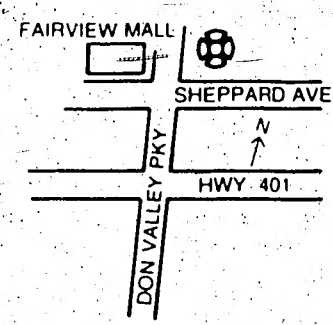
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Reversal

JERUSALEM — Jerusalem's District Court has set aside a controversial magistrate's ruling on prayer rights that had led to Arab rioting on the occupied West Bank earlier this year. The court found that the eight Jewish youths who had prayed at the Temple Mount, site of Solomon's temple, were guilty of breaches of the peace.

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